

THE  
**SATURDAY REVIEW**  
OF  
POLITICS, LITERATURE, SCIENCE, AND ART.

No. 125, Vol. 5.

March 20, 1858.

PRICE 6d.  
Stamped 7d.

THE SATURDAY REVIEW.

*In consequence of numerous applications from persons desirous of completing their Sets of the SATURDAY REVIEW, all the early Numbers have been reprinted; and the Publisher is now able to deliver single copies of each number from the commencement, at 6d. each copy, unstamped. He is also prepared to supply entire volumes, bound in cloth and lettered.*

*Post-office Orders to be made payable to Mr. DAVID JONES, at the Office, 39, Southampton-street, Strand.*

NEXT-DOOR NEIGHBOURS.

OUR affair with the French Government may now be considered at an end. The nation has no reason to repent having maintained its honour. It has not maintained its own honour alone, but that of the great confederacy of free nations. The demand made upon us was part of a more general measure of diplomatic aggression. To us, ambiguous language was held on which our attitude caused the milder interpretation to be put. Had we borne ourselves differently, credit would probably have been taken for addressing us in the stronger sense. To those who are less powerful than us, language is held which is unambiguous, and can be construed as nothing but a tyrannical invasion of the rights of nations. The terror of the French Government is real and well-founded, and it is right to make every allowance for it; but it is not so wild but that it is able to discriminate, in a very unpleasant manner, between the weak and strong, and to avail itself of all the resources of diplomacy for sapping that which it cannot directly overthrow. Let us hope that the example of a Ministry overthrown in this country for yielding to menacing pretensions will confirm other States in the course of honour. The domestic affairs of France are her own, and it is ridiculously needless to disclaim any intention of intermeddling with them on the part of constitutional Governments and nations. Her own, too, are her passport and frontier regulations; and if her Government think it necessary for her security, they may hermetically seal her against the entrance of persons or the influx of opinions from England, Switzerland, Sardinia, Belgium, or the whole world. But the domestic affairs of other and independent countries, including the regulation of their police and their press, are equally sacred from interference, and the sooner the French Government understands this the better, not only for the honour, but for the peace of nations. Once allow the system of interference to commence, and it will be carried to a point at which resistance will become inevitable, and a quarrel must ensue. We see the measures which the French Government finds necessary for what it styles public security within its own jurisdiction. Nothing less than similar measures would ultimately be found satisfactory for the attainment of the same objects elsewhere. But long before things could be brought to such a pass, Europe would blaze with war.

The intermixture of free with despotic systems of Government in the group of European nations is, no doubt, rather awkward, and we can well understand that it is irritating to an absolute sovereign to see liberty established at his door. We can understand, too, his feeling that despotism is the natural and legitimate form of Government, and that any other form is a creature of the rebellious passions of perverted man, to be suffered to exist only so far as it is compatible with the security of better things. In the affair of Neuchâtel, the assumption was allowed to transpire that it is meritorious to conspire in favour of monarchy while it is criminal to conspire against it. Such sentiments are perfectly natural, and they are studiously inculcated on the majority of foreign sovereigns by those whom they regard as the true interpreters of humanity and the exponents of the

moral law. But we need hardly say that they cannot be reciprocated by those who believe the free institutions under which they live to be as conducive to the moral progress as they are to the dignity and happiness of man. Free and despotic Governments are founded on radically opposite views of humanity, which colour all their proceedings and institutions, and render them, in spite of all the honeyed language of "cordial understanding," rather uncongenial associates to each other. We must get on together as well as we can, for our mutual advantage and the tranquillity of the world; and we shall get on best by recognising, without aggravating, our inevitable want of sympathy, and abstaining alike from needless provocations and from hypocritical embraces. England has seldom—were it not for Lord PALMERSTON we might almost say never—been guilty of the absurdity of propagandism. Even the Puritans of the Commonwealth, though they carried matters towards foreign nations with a high hand, never affected to assimilate the constitution of other countries to their own. If we can be charged with anything like Propagandism on a large scale, it is in regard to the war which we waged, to our heavy cost, not in favour of liberty, but against the principles of the first French Revolution. The Empire, on the contrary, has been to a certain extent guilty of Propagandism in continuing the suppression of freedom at Rome, and in openly abetting, if not originating, the *coup d'état* of O'DONNELL in Spain. We have simply maintained the integrity of our own domestic system. The French EMPEROR gets the benefit of that system as well as its disadvantages. We, by opening a free asylum, relieve his dominions of a multitude of his political enemies whom he could neither safely retain nor decently destroy, and do all that English liberty can do to convert them into the quiet and harmless citizens of a constitutional country. And if he chooses to read, or let his subjects read, English newspapers, which it is entirely at his option to do or not to do, he will find his own cause as zealously pleaded in the Imperialist portion of our press as the cause of liberty is pleaded in journals of the opposite kind.

Lord MALMESBURY, in his despatch to Count WALEWSKI, expresses the desire of the present Government to maintain in their integrity "those close and friendly relations which, since the restoration of the Empire, have marked the alliance between France and Great Britain." The words we have italicized are the concentrated expression of a most unfortunate view of this international question, and herald the renewal of a most unfortunate course of conduct. They are an instance of the same folly and impropriety of which Lord MALMESBURY was guilty when he glorified, in the House of Lords, the overthrow of French liberty and the accession of his former boon companion to absolute power. What business has an English Minister thus to proclaim officially, in the name of a nation the majority of which does not agree with him, that the amicable relation between the two countries is connected with the existence of a particular form of Government in France? What can be more improvident than thus to stake the alliance on the permanence of a Power of recent and revolutionary origin, which may be superseded to-morrow by its Constitutional or Republican opponents, embittered against us by the adulation we so needlessly address to the object of their hate? The Tories are at liberty to be as Bonapartists as they will in their private capacity; and it is only to be regretted that they are not able to refund to the toiling people of this nation the hundreds of millions drawn from them to put down the "Corsican Usurper" whose representative is now so fervently adored. But when they are corresponding with the French Government in their official capacity, they must lay aside their party predilections and their convivial reminiscences, and hold the language of British Ministers charged by their nation to cultivate

amity with all established Governments, and display sycophancy towards none. Diplomatic *livisons* entered into by Ministers who cannot, like despots, control the feelings of their own country, are invariably mistakes in the long run, as Lord PALMERSTON found, and as the Derbyites, if they persevere in the same course, will find. If they make LOUIS NAPOLEON feel that he and his alliance are the objects of a special affection to this country, he will naturally ask for special indulgences, which, when it comes to the point, the nation will rather upset the Ministry than grant. If they make him feel that he is regarded by us like other European Sovereigns, our old and faithful allies, he will ask only for that which he will certainly obtain—frank and honourable dealing, and a cordial co-operation in all objects which can promote the common welfare of the two nations.

These cautions are the more necessary because, though the EMPEROR has done us right in the matter of the late correspondence, his attitude towards us is by no means of the most satisfactory kind. He is distinctly playing off against us the alleged hostility of the French people, which he not only does not endeavour to allay, but allows his subservient press to inflame, while he takes credit and claims payment for restraining it, at great hazard and sacrifice to himself, from bursting forth upon us. He represents himself as holding infuriated France in the slip, and ready to let her fly if we will not make concessions which he has ceased verbally to demand, but which he still seems tacitly to expect. This is not the picture of sincere and cordial friendship. Nor is it at all clear that England has gained so much by "the restoration of the Empire" as the EMPEROR is disposed to assert, and English diplomatists are ready to admit. Former French Governments, it is true, gave us a good deal of trouble with their irritability and their intrigues. The spirit of Napoleonic ambition and aggression was not dead, though it was dying. The inevitable rivalry of two great and neighbouring nations gave rise to difficulties from time to time. LOUIS PHILIPPE's unwise desire to aggrandize his family led to further complications. A certain portion of the French press, and a certain number of French orators, gave us hard words, but broke none of our bones. But the French people had then the control over their own Government and army, and among the French people there was, in the last resort, a great and increasing majority against a war. In spite of all the hubbub, the danger was not real, and it diminished every year, as bitter recollections died away, and the course of peaceful intercourse went on. We are not at all sure that this state of things, however imperfect, is well exchanged for one in which the whole military power of France is absolutely wielded by the will or the passions of a single man, who makes a great merit of not invading us without a cause.

#### COLONIZATION OF INDIA.

A SELECT Committee on Colonization in India, if its proceedings are fairly conducted, may possibly collect some useful information; but the nominal purpose of the inquiry involves a false assumption, and the authors of the movement evidently wish to promote a mischievous and unjust policy. The question whether Europeans can advantageously settle in India can only be decided by individual experience. Some thousands of Englishmen have solved the problem, as far as they are personally concerned, by employing themselves in trade at the seaports and great towns, or by cultivating and manufacturing indigo and other products. Like their countrymen in other parts of the world, they find that there is a certain opening for their capital and enterprise, and in consideration of profit they acquiesce in the inconvenience of an oppressive climate and an uncongenial state of society. But settlement or residence is very different from colonization; and there is not the smallest reason for supposing that the establishment of separate English communities is either possible or desirable in India. The emptiest agitators in Parliament or in the press can scarcely hope to undersell native labour by the importation of immigrants from Europe; and unless they mean to introduce a dominant caste for political purposes, it is impossible to understand what advantage is to be expected from the creation of colonies. Some of the mountain stations are valuable as retreats or residences for those whom business compels to remain within reach of the more unhealthy districts; but no Parliamentary Committee is required to

point out the advantages of Simla or of the Neilgherries, nor is it alleged that any impediment is placed in the way of those who may desire to profit by a more temperate climate. The advantage of hill stations for military purposes is a more legitimate subject of inquiry, but the distribution of garrisons and of barracks has nothing to do with colonization. As railways extend towards the mountains, the upper stations will be more generally frequented both by the families of military and civil officials, and by independent planters and merchants; but the little patches of terrace on the hill-sides will not attract English labour until the vast regions of Canada and Australia have begun to overflow with population. England has long renounced the policy of founding colonies by the interference of Government, even in regions which promise most largely to reward any labour which may be applied to a virgin soil. The project of colonizing a territory which already contains two hundred millions of inhabitants, is worthy of the representatives of young India. It is true that in many parts of India there are still unoccupied districts to be brought by degrees into cultivation; but ordinary politicians would consider that the inhabitants of the neighbouring districts would be better suited to the undertaking than any European immigrant. The greater part of India is held in private property either by individuals or by village communities, and even the Calcutta petitioners would probably disclaim for the present any intention of confiscating the soil.

Some of the advocates of the project are influenced by a vague impression that it is the business of England to follow the example of ancient Rome; but the precedent holds only as to the unscrupulous disregard of existing rights, for the Romans were eminently a practical people. They sent no colonies to Egypt, which was swarming with inhabitants, and accustomed, like India, to an old civilization. In Gaul or in Britain the military colonists occupied conquered lands, and exercised a political superiority over the natives which sometimes provoked bloody insurrections. The adoption of such a system in India would be more foolishly criminal than the most apocryphal excesses of the Company during the early period of its rule. If the plan succeeded at all, it would involve the cruel oppression of the natives, who would practically be reduced to slavery; but it is more probable that the attempt to fill our own territories with hostile garrisons would end in the well-deserved destruction of our Empire. It is, however, difficult to criticise a project which has never been worked out in detail even on paper. No one has explained whether the colonists are to be labourers, soldiers, mechanics, or bodies including the different ranks of an organized community. Their means of livelihood, their relations to the Government and to the native population, the mode of establishing the settlements, and the provisions for maintaining them—all these questions are left to the sagacity of the Committee.

It is the fixed idea of Manchester that India has been created for the purpose of keeping down the price of American cotton; but whatever may be the guilt of the Company in thwarting the raw-produce policy of Providence, it is certain that no English colony would promote the cultivation of the sacred plant. The Southern States of the Union have not been remarkable for their encouragement of free labour or of immigration from the North. The Legislature of Louisiana has recently sanctioned the importation of negroes from Africa, instead of inviting colonists from Europe. The English manufacturers might long since have stationed agents to buy up the produce in every cotton-growing district in the Peninsula; but hitherto they have contented themselves with attacking the Government for its supposed neglect of the cultivation, and in support of the nonsensical proposal for establishing colonies, they urge the utterly irrelevant complaint that the roads are insufficient.

The real meaning of the agitation, as far as it can be defined, may be reduced to the proposal that English settlers shall be exempted from the land assessment and from the control of the provincial administration. But English residents must submit to the only form of government which is possible for the country which they have selected; and a preference in taxation allowed to a particular section of the community is the most objectionable of all privileges. The long periods for which the settlement is fixed in the greater part of the provinces remove all reasonable grounds of complaint; but if it is a hardship that the assessment should be revised at the end of twenty or thirty years, the native cultivator is as fully entitled to relief as the foreign settler. It is always desirable to keep down taxation; but, unluckily,



it is also necessary to keep up the revenue, and if the receipts from land fall off, the population must submit in some other form to an equivalent burden. The House of Commons, before granting the Committee, ought to have required some proof or allegation that planters and traders are deterred from settling in India by any but social or economical causes. There is probably some truth in the suggestion that the privileges of the civil and military officers are unpopular among those who have no share in the administration; yet even Lord PALMERSTON proposed to maintain the exclusive character of the Civil Service, and the army, whether it belongs to the Company or the Crown, must always remain a close profession. As the number of independent settlers increases, it is not improbable that their jealousy of the officials may become even more active and bitter. The monks who were appointed by the Court of Spain to protect the natives of America, were at no time extravagantly popular with the holders of *repatriamientos*. Habit, duty, and the traditions of the service incline magistrates and collectors to deal with the natives not only as human beings, but as members of a civilized community, enjoying chartered and inviolable rights. Coarse adventurers, exclusively employed in the pursuit of gain, speak of the inhabitants of the country as niggers, and would willingly treat them as slaves. The assailants of the Company in ancient times complained of the license of its servants, and of the want of any sufficient check on their caprice, their cruelty, and their avarice. The agitators who claim to be the successors of BURKE wish to force on the Indian population bodies of intruders who are to be subject to no discipline and to no shadow of official responsibility. The proposal of colonies is simply silly; but ignorance and faction at home may lead to the concession of dangerous privileges in favour of individual capitalists and adventurers.

The inquiry into the impediments affecting the trade with Central Asia may be reasonable and expedient; but it has nothing to do with colonization. Any merchant who sees a prospect of gain is at liberty to attempt the establishment of intercourse with Thibet, and if the inhabitants of the countries beyond the Himalayas prefer Chinese tea to the produce of Assam, it will be highly desirable to overcome their prejudices. The Committee will certainly not find that the Supreme Government has discouraged trade either by excessive duties or by the absence of protection to property; but it will be more innocently, and perhaps more usefully, employed in collecting the statistics of Asiatic trade than in contriving means for supplanting the natives of India on the soil which is their own. One of the speakers in the debate actually taunted the English race with the superior energy displayed by the Mahometan conquerors of India—as if the eagerness of Afghan warriors to descend on the rich plains of the South furnished a commendable example to the peaceable inhabitants of England.

Other supporters of the proposed inquiry discussed the expediency of transferring the seat of Government to some more temperate region. It is not impossible that the Supreme Government may at some future time take into consideration the claims of Simla or of Missorie, but the House of Commons only shows its unfitness to control the administration of India by entering on an investigation which peculiarly requires special knowledge. Whenever the seat of government is removed to the hills, a large European population will follow, without any formal system of colonization; but no English Blue-book will tend either to retard or to accelerate the process. The success of the motion ought to serve as an additional warning to the statesman who has undertaken the preparation of the India Bill. The opponents of the Company have maintained that their policy would effect no practical change, and that the House of Commons, in conscious incompetence, would abstain from meddling with Indian questions; yet, on the first opportunity, a majority is found to support a proposal which is only redeemed from the charge of rashness by its absurd impracticability. The clamour of "India for the English" will always be more or less popular; and the appointment of the Committee was intended to provide some means of satisfying the demand. It has been the proud distinction of the English dominion in India that the supreme power has been wielded for the benefit of the subject millions, and not in the interest of an alien and dominant race. The agitators who are attempting to wrest the reins of Government from the hands of statesmen would turn an Empire into a conquered Province, to be proselytized and plundered at the discretion of the invaders. Lord EL-

LENBOROUGH has little sympathy, however, either with fanatics or with land-pirates; and he will not be anxious to facilitate the relations between the nations of India and the borough constituencies of England.

#### THE OLD "SPIRITED FOREIGN POLICY."

FOR nine months two English engineers have been enjoying the privileges of *Cives Romani* in the dungeons of Naples. One of them, indeed, has at length been liberated, and we are told that, with the power of their protector, the sufferings of the other are about to terminate. The fact remains, however, that the "strong arm and the watchful eye of England" left these unfortunate men to rot in a Neapolitan prison till the mind of one gave way under the illegal barbarities to which he was subjected, while both of them have been reduced to the last stage of physical exhaustion by an incarceration which, as is now clear, was from the first without justification. But now that the impetuosity of vapouring pusillanimity is fairly, and we hope for ever, exploded, we trust that the voice of courage, humanity, and justice may again be heard in the councils of England.

The whole course of our relations with the Court of Naples for the last two years will form one of the most discreditable pages in the history of this country. It is only the insignificance of that petty Power which has made the insults of Naples less intolerable than the menaces of France. The spirit of the policy which exposed us to humiliation is in both cases the same, and we must look to Parliament and public opinion to retrieve the reputation and dignity of the country in the one case as they have done in the other. In 1856 it was thought desirable to make one of those idle demonstrations against the Government of Naples in which the strenuous inertness of the spirited foreign policy chiefly delighted to occupy itself. We have always maintained that the case against the Neapolitan system of Government was such as would have justified a real and effective intervention in favour of public law, and for the security of European tranquillity. A despatch in this sense was addressed to the Government of the Two Sicilies; but the King of NAPLES did not imitate the prudent discretion exhibited by Lord PALMERSTON in the recent difference with France. He did not forbear to answer the English despatch "because it was true," still less did he bring in a Bill to "satisfy the just demands of a faithful ally." On the contrary, he displayed a firmness and courage that regained for him a popularity with his own subjects which he had long lost. Signor CARAFA penned a despatch which we can safely recommend to Lords CLARENDON and MALMESBURY as a model of style. The demands of England were repudiated with disdain, and her representations rejected with scorn. This, of course, was a fine occasion for the "spirited foreign policy" to assert itself and exhibit the vigour for which it is so greatly renowned. The honour of England was avenged—our representative was withdrawn from Naples. The King, with a provoking coolness at which we could be almost amused if the laugh were not so much at our expense, treated the whole affair with sublime indifference. With a most judicious self-possession, he gave all Europe to understand that whether the English representative stayed or went away concerned him as little as the question whether Messrs. Brown, Jones, and Robinson thought fit to attend his levee or not. There must always be two parties to a quarrel, and the King of NAPLES was much too sensible and good-humoured to take the bluster of the "spirited foreign policy" *au sérieux*. So he did not disturb his Minister in London, and he showed that he feared England just as little as he feared Vesuvius. He got the better of Lord PALMERSTON, not because he was in the right, for he was utterly wrong from beginning to end, nor because he was more skilful, but for a very simple reason—because he had more firmness and more courage.

We broke off our diplomatic relations with Naples on the specific ground that the system of her internal administration, and more especially her judicial procedure, was such as to disentitle her to the right which the law of nations generally gives to independent States to regulate their own affairs. Certainly the public sycophancy which it has become the fashion in Ministerial circles to practise towards the Emperor of the FRENCH, has not strengthened our position as remonstrants against the Court of Naples. It is difficult to understand how the panegyrist of the present order of things in France can have the impudence to inveigh against the system of the King of NAPLES. If we are to be

satisfied with the assertion of LOUIS NAPOLEON that a *loi des suspects* is the best possible treatment for the French people, we do not see why we should not take the word of the King of NAPLES that his judicial arrangements are the best adapted to the peculiarities of his own subjects.

Be that as it may, Lord PALMERSTON'S Government publicly expressed its opinion that the judicial procedure of Naples was such as to place it out of the category of the public law of Europe, and accordingly broke off relations between the two countries. Within a very few months after the diplomatic rupture, the capture of the *Cagliari* and the imprisonment of the two engineers took place. One would have thought that a Government which had formed so strong an opinion of the character of Neapolitan judicature would feel some anxiety as to the fate of British subjects exposed to its tender mercies. But, perhaps, Lord PALMERSTON'S sympathies were exclusively for the natural-born Neapolitans. Though the imprisonment of WATT and PARKS was known in England in July, it was not till December that he was at the trouble to find out that they had been illegally seized and were unlawfully detained. During all that period, and even since, Lord CLARENDON occupied himself with panegyrics on the amiability of Signor CARAFA and the excellence of Neapolitan Law Courts. If the judicial procedure at Naples is as good as his Lordship represents it, and if there is no objection to a British subject submitting to its decisions, we cannot for the life of us comprehend why our representative was ever withdrawn, or why he does not immediately return.

After the engineers had been in prison for six months, the "watchful eye of England" found out, for the first time, that the *Cagliari* had been captured on the high seas, and not within the jurisdiction of the King of NAPLES. How the "watchful eye" came not to have remarked this very simple fact before, we are not told. The natural thing for an English Minister to have done, would have been to institute an immediate inquiry to see whether there was a *prima facie* case for abandoning Englishmen to the lawless tribunals of Naples. If our rulers had taken the smallest pains about the affair, or had thought of saving their countrymen instead of glorifying the Neapolitan Courts of Law, the fact might have been known before last December. But the "watchful eye" never awoke till the vigilant guardian of British honour was jogged by the Court of Turin. It is, as Mr. GLADSTONE truly said, a shameful thing that we should owe to a foreign Government the first attempt to stand up for our own subjects. Yet such is the fact, and should justice be at last done to our cruelly-wronged countrymen, they will owe it primarily to the vigilance, energy, and firmness of the Sardinian Government.

We believe that Count CAVOUR was the first person to call Lord PALMERSTON'S attention, in the month of December, to the fact that the English engineers had been illegally seized, and were unlawfully detained. The course adopted by the representatives of the "spirited foreign policy," on receiving this important intelligence, is highly characteristic. Instead of acting at once upon it, and giving their support without delay to the Sardinian Government, they set to work to invent a pretext for doing nothing. We believe that, when the correspondence is published, it will prove that the Neapolitan Government held up the docility of England in this transaction as an example and a reproach to the petulance of Sardinia. Count CAVOUR was informed that he had no right to complain of an illegality in which the English Government had tamely, and even cheerfully, acquiesced. Incredible as it may appear, the whole point about the voluntary surrender of the *Cagliari* is a pure fiction invented by the English Government in order to get out of the necessity of insisting on the illegality of the capture; and this objection has never been urged by Naples itself, either against the claims of Sardinia or against the English Government. Even if there were anything—which we believe there is not—in this point, it is one fabricated by the ingenuity of the late Ministry as an excuse for doing nothing for these unfortunate men. At all events, with full information of the facts, Lord PALMERSTON heroically resolved to do nothing. We have reason to know that, during the months of January and February, the Sardinian Government sought from the English Ministry a moral support for their just claim, which was steadily and coldly refused them. What was the spirit in which the Foreign Office voted, appears plainly enough from Lord CLARENDON'S speech of February 5th:—"We had no right to claim of the Neapolitan Government to depart

"from the ordinary proceeding of their law. I firmly believe that it was not the intention of the Neapolitan Government to ill-treat them in any way, and the treatment they have received has been such as caused them to be objects of envy to many natives of that country."

A few days after this speech the late Government resigned; and their successors naturally felt themselves very much hampered by the way in which the question had been compromised in their repeated and complimentary acknowledgments of the Neapolitan jurisdiction of their predecessors. But the end of Lord PALMERSTON'S part in the affair is worthy of the commencement. Mr. DISRAELI having not unnaturally insisted on the difficulty in which he was placed by the complete surrender of the whole question on the part of the late Government, up jumps Lord PALMERSTON, and hazards the following assertion:—"It certainly was for a long time our belief that the *Cagliari* was captured within Neapolitan jurisdiction; but it at length turned out, from certain papers which were published in connexion with the trial of the prisoners, that the capture took place beyond the territorial jurisdiction of Naples. Now that was a circumstance which materially altered the case as it had at first stood, and the question which it raised was one which was still under our consideration when we retired from office." It is impossible not to understand this as meaning that Lord PALMERSTON'S Government had only acquiesced in the jurisdiction of Naples as long as they were ignorant that the capture had been effected on the high seas. Yet that fact was known to the late Ministry two months before the speech of Lord CLARENDON from which we have quoted. We defy any one to read the ex-Premier's statement in any other sense than that some new facts had come to the knowledge of the late Administration just before they went out, which had induced them to re-open a question which Lord CLARENDON, on February 5th, had declared to be finally settled. We should like to know what is the "circumstance which materially altered the case," which came to the knowledge of the late Government after Feb. 5th, when Lord CLARENDON stated that we had no right to demur to the jurisdiction of Naples. It was not the fact of the capture on the high seas, for that was known to the Government in December. It was not the fiction of the voluntary surrender, for that had been trumped up months before. What was it then? That is what no one—not even the author of the assertion—knows.

Mr. DISRAELI very adroitly availed himself of this very equivocal assertion of Lord PALMERSTON; and while he politely intimated his doubt as to its accuracy, he skilfully took the advantage which it offered him, to escape from the false position in which the conduct of the late Government had placed the country:—"When the discussion took place on Friday night," said Mr. DISRAELI last Monday, "the noble Lord the member for Tiverton rose and stated, in a manner the most unexpected by us, that the late Government were considering the case of the *Cagliari* previous to their retirement from office. I am bound to say that a careful examination of all the papers rendered that statement, on the part of the noble Lord, one for which we are wholly unprepared; and I feel it due to ourselves to add that a minute, laborious, and subsequent examination of these documents affords no clue whatever to the information which the noble Lord communicated to the House on Friday night. But I accept, without hesitation, a declaration made in Parliament by the late First Minister of the Crown." Lord PALMERSTON, caught in a trap he little expected, and pinned to an assertion he found it difficult to sustain, gave this singularly lucid and straightforward explanation:—"I think the right hon. gentleman will find"—though I know not whether information on this head "be before the Government or not—that we were expecting, so far as I am informed, further documents from the Sardinian Government, with respect to the claim they are making on the Government of Naples."

But enough, and too much, of this. The character of our Parliament gains as little by such exposures of prevarication, as the reputation of the nation has gained by a policy of alternate bullying and submission. We can only hope that henceforth our country may be safe from national disgrace and our countrymen from perpetual injustice. It is time that the dignified firmness which is the attribute of true courage should replace that braggart swagger which has been the invariable pressage of public humiliation. There may then be some hope that we may no longer be exposed to the mortification of seeing our Minister

kicked out  
subjects born  
Government  
menaced and  
men abandon  
of a lawless  
many glori  
shall make  
arrived wh  
happily its  
"spirited f  
diplomati  
still less an  
punch. W  
nation cann  
tions, is a  
little comm  
are not to  
believe tha

THE w  
never  
sustained  
nary comp  
the politici  
Anti-slave  
since Pres  
to baffle h  
dients wh  
years expos  
choice of  
lent to a  
the legal  
settled by  
tion, and  
Congress  
BUCHAN  
should  
his friend  
admitted  
sible me  
of Cuba  
which h  
Kansas  
even dis  
posed, i  
Legisla  
which  
mental  
as one  
wedded  
of fabr  
of Kar  
be free  
that, if  
Conve  
Free-s  
lutely  
was th  
first i  
of the  
of any  
to th  
absta  
all th  
now  
legal  
Be  
appli  
as a  
by  
have  
Firs  
uni  
and  
elec  
The  
Ch  
the  
pre



kicked out of Washington with impunity, our fellow subjects bombarded at Greytown without remonstrance, our Government snubbed by the King of NAPLES, our countrymen abandoned, without a shadow of right, to the barbarity of a lawless despotism. We may not, perhaps, win quite so many glorious victories over Chinamen, but at least we shall make ourselves respected in Europe. The period has arrived when the law of nations must be asserted, and happily its vindication is possible, for the reign of the "spirited foreign policy" is at an end. We want no great diplomatic manœuvring, which ever culminates in defeat—still less any bombastic declamations redolent of turtle and punch. What the situation requires, and what the English nation cannot dispense with in the conduct of its foreign relations, is a little common sense, a little common justice, and a little common courage. We have learnt where these qualities are not to be found—we have faith enough in this country to believe that it has yet stuff enough left to supply them.

#### KANSAS AND PRESIDENT BUCHANAN.

THE winding and twisting thread of American politics, never easily followed even by those who watch it with sustained attention, is just now in a knot of more than ordinary complication. The readiest guide to the character of the political situation is found by keeping in mind that the Anti-slavery settlers in Kansas have been engaged, ever since President BUCHANAN's election, in a series of attempts to baffle his wish to have their affairs quietly settled by expedients which should not involve any punishment or authoritative exposure of the fraud and violence practised on them two years ago by the Slave-holding proprietary of the South. The choice of Mr. BUCHANAN was, it will be remembered, equivalent to a decision by the people of the United States that the legality of Slavery in particular Territories should be settled by the voice of the persons who formed their population, and should not, as heretofore, be determined by the Congress at Washington. It is believed that President BUCHANAN was genuinely anxious that the people of Kansas should declare against Slavery; and his foes, equally with his friends, seem to admit that his plan was to have Kansas admitted to the Union as a Free State, and then to use all possible means to indemnify the Slaveholders by the annexation of Cuba—the only measure of foreign or domestic policy to which his caution has suffered him to pledge himself. So far as Kansas was concerned, the project did not look hopeless, or even difficult. The Legislature of the Territory was composed, indeed, of partisans of Slavery, and it lay with that Legislature to regulate the assembling of a Convention which should frame a Constitution destined to be the fundamental law of Kansas whenever she applied for recognition as one of the United States. But the Legislature thus wedded to Slavery was believed to owe its election to hosts of fabricated or illicit votes; the real majority of the people of Kansas was known to be determined that its soil should be free; and Mr. BUCHANAN appears to have hence inferred that, if he merely protected the elections to the Constitutional Convention from force or simulation, the result would be a Free-soil Assembly, whose work would be a charter absolutely proscribing slave-labour. The fault in this reasoning was the impression that the people of Kansas, injured in the first instincts of freemen, would acknowledge the existence of their counterfeit Legislature, or acquiesce in the validity of any law which might emanate from it. At the elections to the Constitutional Convention, the Free-soil citizens abstained from voting, and the slaveholding minority had it all their own way. The Constitution framed by them, and now famous as the "Lecompton" Constitution, makes the legality of Slavery part of the fundamental law of Kansas.

Before the Congress of the United States listens to the application of any Territory to be admitted into the Union as a State, usage, if not law, requires that the Constitution by which the new State proposes to govern itself should have received three several affirmations from its inhabitants. First, the Legislature of the Territory, itself the creature of universal suffrage, votes that there shall be a Constitution, and summons a Convention to frame it. The Convention is elected by universal suffrage, and draws up the Constitution. There is now another stage in which the Constitutional Charter, thus prepared by the Convention, is submitted to the people of the Territory for solemn ratification. The pretended representatives of Kansas broke away from this

settled custom. The Convention, which had been chosen by the slaveholders, instead of requiring the assent of the people to the entire Constitution which it had prepared, voted that it was enough to submit the clause legalizing slavery, on the pretence that no other question had any interest for Kansas. Even if the plea had been true, the departure from prescriptive rule was improper and insulting; but, apart from this, the Lecompton Constitution had been so contrived as to give, in all elections to be held under it, an inequitable advantage to the districts adjoining the Southern border, in which owners of negroes had located themselves by preference. The Free-soil majority again refused to vote on the question whether Slavery should be legal in Kansas, and it was carried in the affirmative by the Slaveholders. Slavery therefore became a fundamental institution of Kansas, so far as the Lecompton Constitution could make it such; and Kansas, at the present sitting of the Washington Congress, applies formally for admission as a Slave State. Just, however, at the very moment when the application is made, the sham or "bogus" Legislature of Kansas comes to the end of its term, and has to be renewed by universal suffrage. The Free-soil population relinquishes its inaction, and votes readily at elections which do not commit it to any connivance in the wrong which was originally perpetrated on it. The Kansas Legislature becomes composed of men who are violently hostile to Slavery, and passes a string of resolutions denouncing its predecessors, denouncing the Convention which they called together, and denouncing the Constitution which the Convention framed. The Congress of the United States is therefore required to let in Kansas as a Slave State at a moment when Kansas herself declares that she wishes to be free, that she has always wished it, and that her desires have only been stifled through the transient success of force and fraud.

Mr. BUCHANAN had hoped to save the letter of the law, and yet to give effect to the known wishes of Kansas. He had not unnaturally expected that, however faulty the pedigree of the Kansas Constitutional Convention, it would easily be made the instrument of freedom, if it became the organ of the genuine majority of the Territory. He has been disappointed through underrating the force of the resentment which the inroad of the "Border-Ruffians" two years ago had left behind it. On discovering his mistake, he appears to have been profoundly irritated. He instantly declared that the Free-soil citizens of Kansas must lie on the bed which they had suffered others to make for them. They had twice had their destiny in their hands, and had wilfully let the occasion go by. Accordingly the PRESIDENT announced that he would use all his influence to procure the admission of Kansas as a Slave State. And he would almost certainly have carried his point, but for a slight circumstance—the secession of Mr. DOUGLAS, the representative of Illinois in the Senate, from his party and his policy. Mr. DOUGLAS is a gentleman who is likely before he dies to attract the notice of the most incurious of Englishmen, the more so because, if he ever arrives at office, he is pledged, so far as an American politician can be said to be pledged, to employ active measures for the extinction or depression of British power in America. His present movement is dictated by obvious interests. He was the author of the memorable bill which disaffirmed the right of the Congress of the United States to exclude Slavery by general enactments from the unsettled territories of the West; and thus, though a Northerner by birth and residence, his name almost became the watchword of the Pro-Slavery party during the contest between BUCHANAN and FREMONT. His influence, which is sometimes resistless in the Northwestern States, was even then powerful enough to detach two of them from Colonel FREMONT, and thus assure Mr. BUCHANAN's triumph; but the struggle seems to have shown Mr. DOUGLAS that another such victory would be his ruin. He has evidently been long on the look-out for a fair occasion of severing himself from the Southern slave-proprietary and allying himself with the Republicans of the North; and the opportunity has now been given him. The supporters of Mr. BUCHANAN's Administration were thunder-struck at the beginning of the session by Mr. DOUGLAS's declaring himself against the PRESIDENT's policy. First of all, he moved in the Senate that proposed State-Constitutions ought to be submitted to the popular vote in their integrity; and then, when the abstinence of the Anti-Slavery party in Kansas had enabled the Slave-owners to engraft negro servitude on the Lecompton Constitution, he stirred heaven and earth to procure its rejection by the Congress of the United

States. The Bill recognising this Constitution is still on its trial. Mr. DOUGLAS's defection has apparently not destroyed the PRESIDENT's majority in the Senate, but in the Lower House it does seem to have reversed the balance of parties. The great fight between KEITT and GROW testifies to the confusion which Mr. DOUGLAS has created. Nothing can ordinarily be more monotonous than the play of party organization in America; but politicians seem to lose all command of their actions at those conjunctures, not infrequent of late years, at which the machinery of faction falls suddenly in pieces. The importance of the movement started by Mr. DOUGLAS does not, however, consist in its immediate effects on the Congress of the United States. It is peculiarly serious, because it proves that the strong and still growing hostility of the North to Southern institutions is likely to be consolidated under Democratic guidance. The Republican party, formed by a fusion of the Whigs and the Abolitionists, shares in the defective organization, want of heart, and lack of perseverance, which have always distinguished the American Whigs. But an Anti-Slavery movement, conducted by Democratic statesmen, would be as great a danger as the South has ever had to evade or surmount.

#### CAMBRIDGE AND THE COMMISSIONERS.

THERE seems to be some danger of "a painful misconception" between the Cambridge Colleges and the Parliamentary Commissioners. The Cambridge have taken a different course from the Oxford Commissioners. The Oxford Commissioners put out no general programme, and negotiated separately with each College, though the principles they had to carry out were pretty much the same for all the Colleges, and have been carried out in their published ordinances in a pretty uniform manner. The Cambridge Commissioners, on the other hand, put out a general programme. This naturally seemed the more statesmanlike course when a number of similar cases were to be dealt with, and it was certainly the more advantageous for the University, as leading to more complete and satisfactory discussion. But, diplomatically speaking, it was not so easy as the course of the Oxford Commissioners. It brought on a combined and public opposition to those parts of the programme to which objections were generally entertained; and this opposition, being naturally urged with some fervour by men jealous of their great institutions and confident in their experience, perhaps rendered it rather difficult for the Commissioners to recede from propositions which they advanced in the first instance, not peremptorily, but as a tentative statement of their views open to debate and modification. Both parties should understand this situation. The Colleges should remember that the Commissioners, in order to put forth their views in the fairest way, and submit them to effective discussion, have foregone the diplomatic advantage of taking the opposition in detail. The Commissioners should beware lest they allow the controversy to commit them to their programme more deeply than they at first intended, especially on points where they have against them the conviction of the most active and enlightened men in the University, and where public opinion has not called clearly for reform.

Had Cambridge alone been in question, no Act would ever have been passed, and no Commission would ever have been appointed. The Act and the Commission were drawn on Cambridge by Oxford. At Oxford, Parliamentary assistance was required for changes the expediency, or rather the urgent necessity, of which no man who regarded the University as a place of learning and education could deny. The great mass of the fellowships and scholarships were encumbered with county, kin, and school restrictions which rendered them only accidentally accessible to intellectual merit. In one or two Colleges the election was a mere matter of interest. Two Colleges only, and those two of the smallest in the University, had perfectly open fellowships; and even at one of these the property restriction of the statutes was so strong, and had been of late years so often enforced, that the competition could hardly be called open. The most distinguished men in the class list might wait ten or even fifteen years for their fellowships, or not get a fellowship at all, while men who had barely succeeded in taking an ordinary degree stepped over their heads in virtue of obsolete local preferences, family interest, or popularity in a certain social circle. The motto of the University, so far as regarded the substantial rewards of industry, might almost have been *palmarum qui non*

*meruit ferat*. To undertake a large circle of new studies with no better means of providing tutors and rewarding the industry of the students than these, would have been hopeless. Even mathematics had languished ever since their introduction, like a most sickly exotic, from the obvious cause that there were no fellowships to give to mathematicians. Considering the tendency of the close Colleges, it might almost be said that the general feeling of the University was against rewarding intellectual merit. So much so, that on the appearance of the Oxford Reform Bill, a large body of the Fellows formally denounced the proposal to open the fellowships and make them prizes for industry as an unprincipled infraction of the rights of moral virtue. The Commissioners therefore had plenty of work to do about which there was little difference of opinion among those who had the interests of the University really at heart; and their published ordinances are mainly occupied with the fulfilment of such work.

At Cambridge, the case was exactly the reverse of this. The fellowships, with few exceptions, were open without any other restriction than that to the scholars of the College, and the scholarships were open to all the world. The elections were decided either by College examinations of the highest and fairest kind, or by reference to University honours, and according to a system which maintained the most even balance between the two great branches of study. The principle of intellectual competition, instead of being at a discount, as at Oxford, was firmly and immemorably established as the ruling principle of the place, and was even carried to a high-pressure pitch which the most advanced Oxford Reformers would hesitate to approve. There was still a good deal to be done—the Professoriate to be extended and better endowed, more lay fellowships to be created, the shackles of King's College to be struck off, some obsolete appropriations of fellowships and scholarships elsewhere to be got rid of, and a considerable mass of antiquated rubbish in the College statutes to be swept away. These are subjects on which the Commissioners are clearly bound by their Parliamentary trust to see that the requisite changes are made, and in which opposition to change could only be offered by anti-reformers, and if offered, would be entitled to courtesy, but not to deference or concession. Other subjects there are which may usefully be mooted and discussed between the Commissioners and the Colleges, but on which neither Parliament nor public opinion has pronounced, on which the best Reformers are divided, and on which, therefore, opposition coming from members of the University, respectable from their position, character, and numbers, would be entitled not only to courtesy, but to deference and concession. To the last-mentioned class of subjects—those in which the actual administrators of the institutions ought to have a voice, if not a prevailing voice—seem to belong two questions which, we believe, are among the main causes of the present difficulty—the question of opening the fellowships of each College to the University at large, instead of confining them to the scholars of the College; and that of the Marriage of Fellows. The enforced determination of clerical fellowship, after a certain term of years, may perhaps fall under the same category.

The Oxford Commissioners, so far as they have gone, have thrown open the fellowships of every College to the University at large. But then at Oxford this system was already established in the most distinguished Colleges, and was regarded as the rule of the University; so that no existing habits or notions were violated by its introduction. On the contrary, the introduction of the opposite system would have been resisted as a needless innovation. But at Oxford, none of the Colleges being very large, the scholars of a College scarcely furnished competitors enough for its fellowships; the evils of nomination and of succession to fellowships by seniority had prevailed to a considerable extent; and as the scholarships were generally limited to persons under a certain age and filled straight from school, or by men in their first year, a large proportion of the merit of the place, which resided among the commoners of the better Colleges, would, if the fellowships had been limited to the scholars, have found itself shut out of the hope of reward from the very commencement of the University career. Moreover, the scholarship at Oxford was often only the link by which the fellowship was injuriously attached to some limited locality or to some favoured school. At Cambridge, the competition for scholarships is quite open up to a late period of the undergraduate course; men migrate freely from College to College (which they do not at Oxford) for the pur-



pose of improving their prospects of a fellowship; the principal Colleges are large enough to furnish abundant competition; and the small Colleges freely elect out-College men in default of fit candidates among their own scholars. The case of Cambridge also differs from that of Oxford in this, that at Oxford there is no Trinity or St. John's to swallow the small colleges if left without the protection which the present restriction on the fellowships affords. We should ask three practical questions before insisting on a general change in the established system. Do superior men lose fellowships through the existing restriction? Do inferior men get them? Are the Colleges, or any of them, in want, or likely to be in want, of competent tuition from this cause? If all these questions can be answered in the negative, we think the Commissioners would be well advised in limiting their proposed measure of change to willing Colleges, and abstaining from forcible interference with a system which is supported by a great consensus of very weighty evidence, which has obviously a good deal to be said in its favour, and of the results of which the public have hitherto had no reason to complain.

The Marriage of Fellows question is one of greater importance and more difficulty; but in reference to this also, we should be prepared to give substantially the same counsel. We have already given the reasons in favour of a relaxation of the rule of celibacy as the only mode of inducing men of ability, over and above the limited staff of Professors, to remain at the University and devote themselves to learning and education. The arguments of Mr. LATHAM in favour of exclusively unmarried tutors, though urged with great ability, do not carry conviction to our minds. He contemplates mainly clerical tutors, ultimately to be provided for by livings, whereas a larger infusion of the lay element into the tuition seems to be almost a necessary consequence of the introduction into the University system of so many lay studies, and one which rational churchmen, not identifying laymen with unbelievers, are not disposed to resist. He fails, we think, to balance the advantages of ripe knowledge and long experience in the peculiar art of teaching against the advantages of youthful energy and zeal, or to estimate the strain which crude and insufficient tuition has at both Universities thrown on the indispensable but not unobjectionable motive-power of high competition. The allegation that young tutors sympathize with their pupils and that older tutors will not, though plausible, is, we venture to think, not founded in fact. The power of sympathy is much more a matter of temperament and self-cultivation than of age; some young tutors are the greatest of all dons, and some old schoolmasters retain the hearts of boys. We feel convinced that the necessity of the change will ultimately be admitted, and we can perceive that the minds even of Conservatives—even of Oxford Conservatives—are moving in that direction. But it cannot be said that at present general conviction is on that side in such a sense as to justify the application of force to any College which is admitted to be honestly administered and to be doing good service to Church and State. We have said that the experiment ought to be made, and unless we are misinformed, there are Colleges not unwilling to make it. And even if this were not the case, and it were necessary to force the experiment on some College, a College should if possible be selected where there is not already in full action a great and famous system of education.

#### A SUNDAY WITH THE ORANGE LODGES.

IT seems likely that Ireland may witness the most serious political changes from the accession of Lord DERBY's Government. The Orangemen are not the men to forego the long-delayed sweets and substantial rewards of official patronage, nor are they disposed to relinquish their crop of hay in the gleam of sunshine in which their party is basking. It would be almost too much to expect that Lord Chancellor NAPIER, who drew up the present constitution of Orangeism, and declared it to be legal and not unconstitutional, should maintain the decision of his predecessor, Lord Chancellor BRADY, to exclude all Orangemen from the magistracy. A change of policy has accordingly been formally announced to both Houses of Parliament. A wise statesman would have accepted his predecessor's resolution, and would have secretly rejoiced that Orangeism had been disposed of. Lord DERBY, however, has not had the courage to take so good a stroke of policy, but has resuscitated what he had better have left as he found it—dead. Undoubtedly

the late CHANCELLOR's decision to exclude from the Irish magistracy all members of the Orange Society, was a strong one; and Lord DERBY says that if Orangeism ought to be a disqualification for the magistracy, then the system, even in its present form, ought to be prohibited. We grant this; and were we driven to the admission that it ought to be declared illegal, we think that we shall presently be able to produce sufficient evidence for its prohibition. But the decision of the late Government—one of the few measures for which it deserves greater credit than it has received—against Orange magistrates, may be vindicated on lower grounds. There are many social disabilities, not ranking as high as a legal disqualification, which unfit a man for the magistrate's bench. Orangeism is of this nature. It is not quite illegal. Lord Chancellor NAPIER, in revising its constitution, precluded himself from giving an opinion on the propriety or policy of reviving the institution. He was asked just to keep it on the weather side of the law—and he did so. Orangeism is not unconstitutional—it only sails within half a point of a misdemeanour. This alone makes it a social disqualification—just as it would be for a man to be always half-seas-over, or barely within the verge of bankruptcy. One would say that he was in a ticklish state. Such is the legal position of an Orangeman. He just escapes liability to be prosecuted. But further than this, there are moral disqualifications for the magistracy. A notorious brawler—a person addicted to coarse and strong language—a country squire of the fast type, always roaring and tearing about, and driving tandems in the county town—is the sort of person who, in the way of judgment, discretion, and common fame, would not reflect credit on the bench. Such is the Orangeman, and Lord CARLISLE took this view of the system. Lord PALMERSTON, indeed, sustained the decision of the Government not so much by legal as by moral reasons. Still it was an act of substantial justice; and the fact that it has been reversed is a serious proof of Lord DERBY's weakness. He must be well aware that whatever Orangeism may be in theory, it is in practice a public nuisance, the actual mischief of which is hardly neutralized by its grotesque folly. And as few of us know much more about it than we do of the fetish rites and Obi worship of Africa, it is a real contribution to social history to have the chronicles of Orangeism in an authentic form. Like other important materials of contemporaneous history, they are to be found in a Blue-book; and from the heavy Report of the Commissioners of Inquiry into the Belfast Riots, we dig out some evidences of the volcanic agencies of bigotry and stupidity which ended in the notorious explosions of July and September, 1857. We do not propose to analyse the twelve thousand questions which were put and answered, or not answered, on the Commission of Inquiry—are they not written in the folio of Messrs. LYNCH and SMYTHE? But we must, in order to make our notice of Orangeism at its Sunday-work intelligible, take our readers to Belfast A.D. 1857.

On Sunday, July 12th, the Orange lodges of Belfast went *more majorum* to church—to Christ Church, Belfast, of which the pastor is one Dr. DREW—in order to hear a sermon from that mild divine, who rejoices in the mysterious title of G.C.G.O.L., which turns out to mean, Grand Chaplain of the Grand Orange Lodge of Ireland. Bent on a holy errand, the faithful band did not hide their candlestick under a bushel, though they hid their Orange scarfs and ribands in their hats. "We walked," says the fogleman of the body, in his evidence before the Commissioners, "to church in procession. "We went arm-in-arm, and each man carried the Word "of God in his hand"—and carried from church, if we may judge from the results, a very different sort of word in his ears. As soon as these pious devotees got into church, each faithful Orangeman—such is the extraordinary *cultus* of St. WILLIAM the "DELIVERER"—dons the emblem appropriate to the day. The congregation to a man puts on the Orange sash; and in some places at least, where the festival is celebrated with the higher splendours of liturgical pomp, the hierophant of the mysteries prays and preaches in the same very sacerdotal vestment. Nor is this peculiar rite without authority from "the Word "of God;" though the precedent is an awkward one, for it was when "the house of BAAL was full from one "end to another, that JEHU said unto him that was over the "vestry, Bring forth vestments for the worshippers of BAAL, "and he brought them forth vestments"—which we venture to suggest were of an orange-tawny hue. Now, as the Commissioners remark, "the celebration of the 12th of July by "the Orange party is plainly and unmistakably the originat- "ing cause of these riots; as celebrated in Belfast—and last

"year it was celebrated with greater pomp than in former years—it is regarded as a studied insult by the Roman Catholics;" and they go on to call especial attention "to the sermon of Dr. DREW, delivered on this occasion in a house of worship." They add that "it is a document necessary to be carefully considered in relation to the riots;" and they append an authentic copy of the sermon furnished to a local newspaper by that divine himself.

This sermon so admirably illustrates the character of Orangeism, that in justice both to the present and the late Governments, for their respective decisions on the proper mode of dealing with the system, we proceed to an analysis of this remarkable specimen of Christian homiletics. The text is, *Ye are the salt of the Earth*; and this is the savoury doctrine inculcated. In his first paragraph the Rev. Doctor remarks:—"The sermon on the Mount is an everlasting rebuke to all intolerance and all legislative and ecclesiastical cruelty. Of old time, lords of high degree with their own hands strained on the rack the delicate limbs of Protestant women; prelates dabbled in the gore of helpless victims; and the cells of the POPE'S prisons were paved with the calcined bones of men, and cemented with gore and human hair. Would that such atrocities were no longer formidable! But what has been done may be repeated," &c.

Dr. DREW then proceeds to divide his discourse into three heads:—"1. What Protestants are. 2. What is the position of true Protestants. 3. What God and man may claim from them." The first of these inquiries he answers by putting another not very pertinent question, "Why God made the world?" This difficulty he solves, after the manner of his country, by stating several objects for which God did not make the world—a mode of eliciting the great mystery of creation which enables the GRAND CHAPLAIN to give some hard hits at those who are foolish enough to apply their brains to the intellectual and literary concerns of life. Human kind being thus exhaustively disposed of—what is not the salt of the earth being settled to be only art, science, literature, and learning—the essential alkaline residuum of modern society is discovered in those who give up nights and days to pure Protestantism. "The true Protestant Christian" alone answers the SAVIOUR'S definition. But his life is to be "one of active belief, and he is to aim at great things." "As in the days of old," the preacher proceeds, "when in 1686, clergymen ventured, even when preaching before the LORD LIEUTENANT, to deprecate a Romish policy, and lectured a 'convenient LORD LIEUTENANT,' &c. The application of all this the preacher leaves to his audience, and proceeds to inquire, "What is the position of true Protestants?" A sorry one, in Dr. DREW'S estimate. "Our clergy are persecuted by hypocritical viceroys, and men of laxity, dulness, or hypocrisy are set in high places because of their connivance at the disarrangement of the Great Book of God." But he takes courage. "The LORD reigneth! He who interfered for the safety of Protestantism, when WILLIAM arose in his might, may yet relieve and exalt his people, . . . although now, as then, the chief places of justice and the many offices in the State, customs, and excise, and foreign departments, are assigned to Romanists. To be a Protestant in Ireland is a positive disqualification; and so dull and incompetent Romanists, or Rome's sycophants, receive what belongs to the true Protestant's birthright." And then Dr. DREW piously recommends prayer as the Protestant's refuge in the day of trouble; but, remembering the heathen apologue, he observes that prayer must be accompanied by action. Such action, as illustrated by "the victory over SIHON, king of the Amorites, and Og, the king of Bashan," is "to be vigilant and aggressive." And Dr. DREW anticipates the success of this aggressive policy, after the manner of the Israelites against the Canaanitish idolators, predicting the glorious day "when the deadly nightshade of Jesuitism will wither, and the emblematic flower of loyalty will gladden all hearts." Then, "strong in prayer, in godliness, and unity, the Parliament of the British Empire will recognise its mission, and dismiss from its seats all lacking the name of Protestant." He proceeds with an animated appeal to speed this pious consummation:—"Never despair. The hearts of rulers are in the hand of God. Praying people will win the battle for a nation's good. The eyes of men are on us! The memories of the past encourage us"—the memories of the slayers of Og, the king of Bashan, and the Battle of the Boyne. In a war of social extermination looms the Ireland of the future in the Orange Chaplain's prophetic eye.

The third part of his sermon Dr. DREW dedicates to describing "what God and man claim from true Protestants." "Intelligent women," he observes—for the oration would not be complete without a reminiscence of the Blarney Stone—"are wanted to discourage unprincipled and mischievous political conversations which sometimes meet their ears." . . . "We want men. The faint-hearted clergy of the past century have to answer for the race of semi-infidel legislators and pro-Popery legislators which abound. . . . We want men like WALKER and his clerical brethren of Derry." The peroration consists of a vivid description of the great WILLIAM'S triumphant entry into Dublin:—"All eyes looked forth for some manifestation of their deliverance. Nor had they long to wait. They come! The advanced guard of the great Orange Army! The skies heard that loud welcome. Crowds hung around the brave men's march. But hark, the grand division is drawing nigh, and WILLIAM himself rides on. The well-known scarf encircles him. The Protestant heroes are at his side." &c. &c. "Those days are gone. . . . Have we squandered our blood-bought liberties? . . . To God, the God of Hosts, be praise for ever. Amen."

This sermon told. It was preached on the night of July 12th, and on the 13th Belfast turned out to follow the great historical examples so piously described by the preacher. The hosts of Israel went out against SIHON and Og. The Boyne lived again—the orange sashes did their work. The clerical DEMOSTHENES fulminated over Ireland, and shook the arsenal of Belfast till civil war leapt out. The first commercial city in Ireland, given over for six weeks to faction fights, proves that the art of preaching is not extinct. It only remains to observe that the best vindication of Lord PALMERSTON'S decision against the Orange Lodges would have been to refer them to this edifying and Christian harangue of Dr. DREW. If Orangemen are "the salt of the earth," as Dr. DREW scripturally believes, it is with some thankfulness that we remember the significant intimation that even the salt of the earth may become "good for nothing but to be cast out and to be trodden under foot of men." And this would have been the end of it had not the present Government inaugurated its Irish policy by a foolish concession to these foolish fanatics. The riots at Trinity College, which are not without an Orange tint, are a melancholy proof that the old bigotry is not extinct. We rather tremble for the next 12th July, if it shall be celebrated in godly fashion under the combined auspices of Dr. DREW and Lord EGLINTOUN.

#### MORALITY MADE TO ORDER.

IF the accounts which the French give of themselves may be trusted, and if their literature represents their manners, there is undoubtedly much to alarm and dishearten any lover of his country who looks below the superficial glitter of Parisian gaiety. A good man might, therefore, very seriously ask himself whether there are any means of raising the general standard of morality. And immorality is not only bad in itself—it is anarchical. People whose principles are perverted are hard to govern. Those, therefore, at the head of affairs naturally wish the masses should grow good, that they themselves may eat, and drink, and be merry. It has occurred to the French Government that it would be desirable to see established the fashion of a convenient virtue, and the means employed has been to get M. Granier de Cassagnac to write a moral paper, called *Le Réveil*. That the Emperor himself would countenance such a childish project, we do not believe; but it at any rate comes before the world with the avowed sanction of the Government. Never was there a more singular instance of the difference between the footing on which the French wish their nation to be regarded by foreigners and that on which they practically deal with their fellow-countrymen. They boast that France is at the head of the civilized world, and that the national intellect is characterized by clear good sense, and a keen perception of the ludicrous. And yet the ruling powers, as a matter of fact, consider the Parisians such babies as to be capable of being made peaceable and orderly by having a Government hack publish weekly a threepenny paper, with a picture of an angel blowing a trumpet and scattering wreaths on the top, and paragraphs of platitudes devoted alternately to the praises of Christianity and of Napoleon III. Even if personal considerations were nothing, and if the name of Granier de Cassagnac as Court Moralist could only be regarded as a source of encouragement to the weak, showing that the paths of virtue are really not so very difficult to turn into, yet the platitudes themselves remain. Let us hope that these sickly exhortations to goodness, bought in the market at so cheap a stall, may be merely harmless, and not provoke to that license, which is the frequent fruit of a bitter and genuine contempt for sham morality.

M. de Cassagnac comes before the public with a great idea.



There is something which he has found out. He has got a little piece of patent machinery, which, if you do but turn the screw the right way, will work you off any amount of moral youths. He does not, however, waste it. He only lets us come to it by degrees, and breaks it up into an infinite series of abrupt paragraphs, printed very large, with lines of demarcation between them. The root of the evil which he has to combat is, he says, to be found in classical education. It is from studying the pestilent works of the Greeks and Romans, and from being taught to admire their misguided and brutal characters, that all the errors and vices of modern France arise. The Socialist writers borrow from Plato and the Theodosian Code, and the good French lads are corrupted by reading the epigrams of Martial and the eclogues of Virgil. Now, how is the mischief to be remedied? Not, as some have thought, by excluding heathen literature altogether, and by teaching Greek and Latin out of the Fathers. To this M. de Cassagnac reasonably objects, that the Fathers themselves studied the heathen literature, and that the objects for which a modern Frenchman studies Greek and Latin at all cannot be obtained unless he goes to classical Latinity, and makes at least a show of going to classical Greek. The Pagan books must be studied, but M. de Cassagnac has hit on a way of taking out the serpent's fang.

This invention is, to accompany every part of pagan literature, and every record of pagan character, with an appropriate moral commentary, in which a little panegyric of Christianity is to be regularly inserted. The effect of this would be astonishing if the pupils generally could but recollect the right fragment of good teaching, and bring it out to the confusion of the scorners. M. de Cassagnac sees, as in a vision, a golden age of France, in which the workman, on hearing Socialistic opinions broached, would exclaim, "Your new organization is borrowed from Numa, and copied from the communistic administration of the Roman Empire;" and in which, when M. de Girardin should vent his speculations on the right constitution of the family, all sensible men would inform him that he is bringing up again the laws of Minoas, only altering them slightly for the worse.

In one of his essays on this subject, M. de Cassagnac gives us several specimens of his mode of teaching. "If," he says, "we were going to explain to our scholars Cicero's *de Officiis*, we should say to them—'At the time when this beautiful book was written, morality was a lofty science, which the wise taught each other discreetly, and as a sort of secret doctrine. In the present day, my children, there is not a parish where the poorest child does not learn, from the time he is seven years old, the clear, certain, and universal principles of morality.' If the oration against Verres was the text-book, the teacher would say that in heathen times the prætors pillaged and robbed every one, whereas Christian préfets are only placed in office to direct the people by their wisdom, and to enrich them by useful innovations. These moralizings were perhaps obvious, but the curiosity of a reader might be slightly piqued when he found that M. de Cassagnac was going to sketch the fitting commentary for Aristophanes. He will find it to be this. Aristophanes, in the *Acharnians*, paints a father trying to sell his two little daughters, and as he despairs of a purchaser, passing them off in a sack as two pigs. Now, in Christian times, it might be explained, fathers do not try to sell their daughters, and pretend they are little pigs. 'What child,' exclaims the moralist, 'would not be struck by this reflection, and bless God for having made him a Christian by birth?'

The *Æneid*, we should hope, would be a favourite study with these adroit preachers. It would be a melancholy pleasure for them to explain that, in those sad heathen days, poets and literary men stooped to flatter an adventurer who had seized by fraud and force on the Empire—that Virgil represents a military man lately deceased as guiding the stars in heaven, and swaying the fortunes of men—that the prince in whose honour Virgil sang was supported by a court of selfish voluptuaries—that hundreds of innocent men were deported in his time to the marshes of Sardinia and the snows of Scythia—that he caused an obedient Senate to pass some laws really admirable, considering he was a benighted heathen, for the restoration of public morality—but that, unfortunately, neither he nor his daughter gave the examples they ought to have done. What a comfort it will then be for the instructors to guide the thoughts of their pupils to our own happy Christian days, when none of these things can happen, and when, in the blessed and holy empires of modern Europe, it is only the just man that rules—when vice is never triumphant—when the fête day of a conqueror is never celebrated as if he had been a saint—when no enlightened Christian talks of trusting to his star—when political enemies are fairly tried and generously treated—and when the practice of virtue so truly answers to its preaching.

We are afraid that the converts to this new Gospel must be caught young. There is not much hope, we should think, of M. de Cassagnac impressing his beautiful lessons on any one whose memory can carry him back a few years. There is almost as much insolence as folly in offering such stuff as the *Réveil* to the public of Paris. Surely even those who are most nearly persuaded to be Christians after M. de Cassagnac's type, will remember "these bonds." The preacher, they know, is in chains. The world is not very wise; but it is not quite so foolish as M. de Cassagnac thinks. On this side of the water, at least, we may tell the truth. We can fully allow all the Emperor's merits—we can speak frankly of all we owe him—but we cannot stand

the twaddle of hired flatterers, who picture him as a pattern of morality. "The man of genius," says the conductor of the *Réveil*, when speaking of the smaller theatres, "the man of genius who presides over the destinies of the new society that has issued from the Revolution of '89, knows too well that social order rests on the good direction of all, to wish that any should go astray, even in their pleasures." Can humbug go further than this?

#### THE LORDS' REPORT ON THE LAW OF LIBEL.

IT is now about twelve months since the case of Davidson v. Duncan was decided by the Court of Queen's Bench. The principle laid down in that instance was, that a plea to an action for libel, which merely set forth that the libel in question was an accurate report of a speech actually delivered by a person at a public meeting, was no bar to an action against the newspaper which gave currency to the slanders. Though it is known to most people that the English law does not recognise the right of one man to assault any individual he pleases with his fists, merely because some one else has beaten him just before, it was asserted to be monstrous that a newspaper should not be allowed to damage a man's character when it has already suffered injury at the hands of another party. With that profound originality which characterizes the legal disquisitions of the *Times*, we were assured that the doctrine of the Queen's Bench was contrary to the law of the land. We ventured humbly to express our opinion that for once the Judges were right; and as the *Times* does not persist in maintaining its original proposition, we may perhaps safely assume that the law is as well understood in Westminster Hall as in Printing House-square.

Whatever doubts we may entertain as to the qualifications of the *Times* to declare the law, we shall not venture to dispute its competence to make or to alter the law. In a matter, however, so directly involving the personal and pecuniary interest of the great journal which demands a total exemption from all legal responsibility, it may be worth while to investigate, with some care, the claims of a party who is certainly by no means free from bias and prejudice in its discussions. When the question was first raised, we ventured confidently to predict that no reasonable body of men before whom the matter should be examined, would ever give their assent to the proposal that newspapers should be permitted to publish with impunity everything, whether libellous or harmless, true or false, which might be uttered on any public occasion. The subject having been referred to a Select Committee of the House of Lords during the last session, we may quote the second paragraph of their Report in confirmation of the views which we have already expressed:—

After having examined several of the petitioners and all the witnesses they adduced in support of the prayer of their petition, "that there should be entire immunity for the publication in newspapers of all that is spoken at all public meetings, if the report be faithful, thus depriving parties calumniated of all remedy, except against the speaker," the committee unanimously resolved that this prayer cannot be safely granted.

The Committee recommend certain limited modifications of the existing law which we shall take another opportunity of examining more at large. We may remark, however, that the alterations suggested were carried by five members only against three, out of a Committee of sixteen, and that the report was adopted in the absence (which we must presume was accidental) of Lords Grey, Eversley, Harrowby, Redesdale, Lyndhurst, Montague, and Overstone. The recommendations of the Report would certainly have been entitled to greater weight, if it were not for the fact that they depend only on a majority of two at a meeting at which one half of the Committee were not present—the absentees numbering among them several members whose opinions it is easy to see, from the line of examination which they pursued, were by no means favourable to the views of the Reporter.

For the present we must confine ourselves to the general principles involved in the petition for a change in the law, in so far as they are illustrated by the evidence of the witnesses who appeared before the Committee to support its prayer. The first point which will strike any one who reads the evidence is the total failure of the petitioners to make out any case of practical grievance. And yet we suppose it will hardly be disputed that it is desirable, before an exceptional change is introduced into the safeguards which the law throws round a man's character as well as his property, that some case of necessity or advantage should be established in favour of such an anomalous proceeding.

The first witness examined by the Committee was Mr. E. Baines, the respectable and intelligent conductor of the *Leeds Mercury*, who presented himself to support the pretensions to total exemption on the part of the newspaper press from liability for the publication of libellous reports. Upon the amount of inconvenience created by the existing law, Mr. Baines gives the following candid and conclusive testimony:—

Considering that the law is and always has been as it was held by the Court of Queen's Bench, in the case of Davidson v. Duncan, I would ask whether you have suffered any practical inconvenience from it during the thirty years that the *Leeds Mercury* has flourished?—We have never had an action for libel brought against us, except one, for the insertion of an advertisement sent by another party.

Do you look upon the late decision in the Durham case as practically a new law, or the law under which journalism has been carried on for any length of time?—We were quite aware that such was the state of the law, but I conceive public opinion has prevented its being appealed to: I have mentioned that in the course of thirty years we have never had a case.

Has not the liberty of the press existed, and have not all these large benefits been conferred upon the community under the existing state of responsibility on the part of editors and proprietors of newspapers?—I conceive that the law has not been executed.

In fact, reliance has been placed by journalists upon juries giving only nominal damages where no real injury has been inflicted?—I think it probable that that is so.

It does not seem to be a practical evil?—It has not been so.

Mr. Baines was followed by Mr. Dobie, the solicitor to the *Times* newspaper. Mr. Dobie can only mention two cases in which actions had been brought against that journal for reports of proceedings in Parliament. On the general question he gives the following evidence:—

Have there been any actions brought against the *Times* for their reports of the proceedings of public meetings?—No, I do not recollect any at the present moment. There was one against the *Herald* which I defended.

The case against the *Herald* is immaterial to the question, for there the newspaper got the verdict, which is all Lord Campbell's Bill would give it.

The evidence of Mr. Dobie then proceeds:—

Can you state any other action which has been brought against the *Herald* or the *Standard*?—We have had many actions brought, but they never went on. There have been actions commenced and actions threatened?—Yes; writs have been issued, but they have never gone any further.

The next witness was Mr. Hansard, the printer and publisher of the Parliamentary Reports. This is the effect of his testimony:—

Now the consequence of the present state of the law of libel is this: that if matter is uttered in debate in either House, which would be libellous and would be unprotected if published out of the House, I am obliged to consider whether it would be safe for me to print that matter; and if I am clearly of opinion that it would not be safe for me to do so, inasmuch as the publication is not of such a nature that I could stand the expenses of a prosecution, the result is that I strike the matter out without any attempt at modification or otherwise.

That apprehension induces you to suppress that which ought to appear, if the report were fully accurate?—That is advisedly and systematically so.

Am I to understand you to say that those instances occur often?—Not often; but they do occur with sufficient frequency to be, as I conceive, of material consequence.

Have you, as the editor of this very useful compilation, really been threatened with an action for what has appeared in your Parliamentary Debates?—No, I have not; because, as I have stated, I strike out matter which I consider to be dangerous.

The only other witness presented to the Committee is Mr. Hargrove, the editor of the *York Herald*, whose evidence is as little material as his opinions.

We start, then, with the proved and admitted fact that the existing state of the law is no practical check to publicity, and that its operation has not been, in fact, oppressive to the newspaper press. We extract the following passages from Mr. Dobie's evidence:—

If such be the case, and if free reporting has existed to the great advantage of the public under this state of the law, why should you withhold from the public those advantages which you yourself admit to arise from some degree of enforced discretion on the part of the journalist himself against the propagation of what may be slanderous?—I feel that the press is continually in danger under the present state of the law; the law is so bad that it cannot be acted upon. It is the badness of the law, and public opinion against it, that has prevented its being acted upon.

Do you think that reports of public proceedings which now reach the community through the daily papers are seriously impaired, either in their accuracy or in their fulness, in consequence of the present state of the law?—I do not; but I believe that they would be if the law were carried out. It is because the law is not enforced that the reports are not impaired.

To this Lord Overstone pertinently rejoins:—

Are there not many laws exceedingly useful in the present state of their administration which are only partially enforced?

If, then, public opinion, and what the solicitor to the *Times* (with a pardonable bias) calls the "badness of the law," have prevented any practical mischief to the legitimate freedom of the press, it is difficult to see what the petitioners have to complain of, at least on behalf of the public, for whose interests they profess the chief tenderness. The public have all the advantage of full and rapid reports, and it is admitted that the persons who purvey to their curiosity have suffered to no extent that is worth speaking of. What is it, then, that has given us the benefits of publicity without trenching on the rights of individuals—that has secured to the press liberty of action without permitting it to degenerate into licentiousness—that has made English journalism, with all its faults, the wonder and the envy of the world? We say, without hesitation, the just and salutary operation of the very law which it is now proposed to undermine and subvert.

While the existing law has, by the admission of hostile witnesses, proved perfectly compatible with all desirable publicity, it has also been satisfactorily established by their testimony that it exercises a very wholesome check in enforcing caution and discretion on the part of the conductors of newspapers and other publications. We have already seen that Mr. Hansard thinks it his duty and his interest under the existing law to strike out from his publication statements which he considers to be libellous. The following passages are from the evidence of Mr. Baines:—

Is it now your practice to exercise any vigilance or control whatever over the reports of public meetings which you do insert in your newspaper?—We do in this way, by taking good care to employ none but intelligent, respectable, upright men as sub-editors and reporters.

Who will exercise a discretion as to what is fit to be printed and published?—That is so.

Do you apprehend that such a discretion is exercised, and that public reports are curtailed in consequence of that discretion in some cases?—That is so.

You rely upon the discretion of the reporter that he will instinctively reject that which is libellous and ill-founded?—Not on the reporter, but the editor.

Do you consider that there is no likelihood of greater laxity in reporting matter which might be injurious to private character, without any public advantage, if that responsibility be not still maintained?—The responsibility ought to continue; the discretion of the reporter in not reporting what is libellous, and of the editor finally in correcting the report. The report retained is true, as far as it goes, with the exception of leaving out what is libellous.

Does the reader at present exercise a discretion, as well as the reporter, before the paper goes to press, as to points which are or are not of a libellous character?—Yes, as I have stated above.

Do you think, under the present administration of the law, that between the discretion of the reporter and the discretion of the reader cases are of frequent occurrence in which matter is suppressed, and not put in the paper, although uttered at a public meeting?—I have no doubt that there are many instances of that kind, in which libellous matter is suppressed.

That species of suppression is a matter of not infrequent occurrence at present?—Yes.

These suppressions take place in consequence of a feeling that if that matter had been published it would have been libellous, and, therefore, injurious and unjust to the individuals libelled?—Yes, and to the paper; they render the paper liable to an action, not only to prove the truth of the report, but to prove the truth of the facts stated.

Do you consider, under the present state of the law, that the suppression of matter because it is libellous and injurious to the party libelled, frequently occurs before the report appears in the public papers?—Yes.

Do not you think that if the law be altered in the manner proposed, that that protection to individuals against libel and against injustice will be lost, and that all the matter now suppressed by the discretion of the reporter and the reader will necessarily appear in the paper?—No doubt of it; and the responsibility will be thrown upon the party who makes use of the language.

Will not the appearance of that matter be, by the statement contained in your previous answer, an act of injustice and hardship upon the individual so libelled?—He will have a remedy against the party who in the first instance has committed the grievance.

Mr. Hargrove's evidence to the same point is very naïve, and very satisfactory:—

Are the Committee to understand you, that there might be cases which you would consider of a libellous nature, and therefore would not publish?—Undoubtedly, as the law now stands, if I saw matter of a libellous nature, I would withdraw it.

Do not you, in the present state of the law, give any instructions to the reporters?—Not generally so. If there has been a meeting where there is likely to have been anything of that sort, I see the reporter before the report is printed; and I generally say to him, "Has there been anything of a highly personal nature to-day?" and he informs me. Very frequently I am obliged to satisfy myself by simply asking that question; but the probability is, that he will himself direct my attention to it; on many occasions he has done so.

We have it, then, established, out of the mouths of hostile witnesses, that the effect of the existing law is to impose upon the conductors of newspapers a great, and we will venture to say a most necessary, caution with respect to the publication of personal and defamatory speeches. Reporters are selected of approved experience and discretion; men distinguished by carefulness and prudence are employed as "readers;" and it is necessary, in a merely commercial point of view, that the editor should be a man of character and integrity. This is the beneficial state of things which the wholesome principle of the existing law has created and sustained. Every man's reputation has the defence, not only of the responsibility of the originator of the slander, against whom there may be no available remedy, but also of the responsibility of the publication which gives currency and credit to false and calumnious imputations. This double responsibility, while it has not deprived us of the advantage of a reasonable publicity in our general affairs, has operated as a most valuable safeguard to private character. It is this law which, by its wise stringency and its wholesome penalties, has kept the press of England from the degradation of American journalism. It is this law which it is now sought to alter. Of course all the witnesses affirm that the same precautions will be taken though they cease to be obligatory, and that the conductors of newspapers will be equally careful when there is no danger in being careless. We are told that it is the interest of all journals that calumnious matter should not appear in their columns, on grounds of moral expediency wholly apart from legal liability. It is certainly true that "honesty is the best policy," but we never heard that even Lord Campbell has proposed on that account to repeal all the penalties against theft. It is much easier, pleasanter, and cheaper to be careless than to be careful. A cautious reporter, a discreet reader, and a prudent editor, are not common or inexpensive articles in the journalistic market. If cheaper substitutes will answer every purpose, they will sooner or later supplant the high-priced functionaries whom the law now makes indispensable.

This question is one of such unspeakable importance to every man who has a character to lose, that we shall return on an early occasion to the discussion of the sophisms by which the monstrous proposition of the *Times* is supported. Before we consent to the slightest alteration in the existing law by which private character is defended from injury, let us be distinctly told upon what principle a man is to be at liberty to do even a farthing's worth of mischief to his neighbour's reputation on cheaper terms than he would be permitted to do a farthing's worth of damage to his field.

#### THE ARMY MEDICAL DEPARTMENT.

IT was almost a matter of course that the Commission whose labours have brought to light the wretched sanitary conditions of the soldier's life, should direct much of their attention to that branch of their inquiry which related to the organization of the medical staff of the army. The ignorance which may be



pleaded as some excuse for the blindness of military officers, cannot be attributed to a class of men whose profession requires them to be familiar with all the causes which exercise an injurious influence upon health. With an intelligent and influential body of medical officers, it would seem impossible that soldiers should be allowed to die in thousands, as the natural consequence of the arrangements by which their daily food and their nightly sleep have been turned into sources of fatal disease. Yet we hear little of remonstrances from the medical authorities, and those that have been feebly urged from time to time, appear to have been utterly disregarded.

This fact alone is enough to show that the medical officer does not enjoy the authority and consideration which the importance of his functions demands, and the investigations of the Commission have made it abundantly clear that, if a more rational regard for military hygiene is to be encouraged, it is absolutely essential to place the inspectors and surgeons of the medical department in a position which will secure to their counsel the respect due to the professional knowledge which many of them do and all of them ought to possess. The general status of the army surgeon may be described in a few words. He is undervalued and underpaid. He is, or till lately has been, deprived of that great incentive to zealous and efficient work, which is afforded by the hope of special distinction. His promotion has been governed by rules eminently calculated to discourage exertion, and even the rank which is awarded him by the regulations of the War Office has been regarded by the combatant branch of the service rather as a fiction than a fact. In short, he has been snubbed in every possible way, and it is not to be wondered at that suggestions which were not likely to command respect were seldom made and never exercised a proper influence. The preliminary requirements for a first appointment have been as defective as the arrangements for future promotion, and the quality of the candidates for public employment has been deteriorated both by the want of a sufficiently stringent test at the outset, and by the niggardly remuneration accorded by the rules of the service. In all these respects the Commission has recommended important changes.

The present system of selection of candidates for army appointments is admitted by the Director-General himself to be far from effective. The candidate is required to produce his diploma from one of the Colleges of Surgeons or Physicians of England, Scotland, or Ireland. He is subjected to a brief examination conducted by the Director-General and two senior officers; and though a competitive system has been introduced since the war, Dr. A. Smith states in his evidence, that the time for conducting it properly cannot be spared, and that he will be under the necessity of urging the transfer of the duty of examining candidates to other officers. After having got through this not very arduous ordeal, the probationer is sent to the Chatham hospital for practice in military surgery and medicine, and remains there in theory three months, but in practice often for a much shorter term. He is then admitted as an assistant-surgeon, and turns out well or ill as it may happen. From the evidence of Mr. Agnis, an Assistant-Surgeon in the 3rd Light Dragoons, it appears that the examination is rudimentary, like that of the College of Surgeons, and that no means are taken to test the candidates' knowledge of drugs or skill in dissection. The Chatham course appears also to be of a very lax kind, and the Medical Director himself states, that very few are rejected after becoming probationers, and those, for the most part, only on account of irregular conduct. A striking contrast is afforded by the practice of the much-abused East India Company. They select a body of competent examiners from the profession at large—the examination is competitive, and extends over five days. It includes the discussion and treatment of actual cases in hospital, and the applicant's knowledge of anatomy is tested by operations on the dead body. The result, according to the evidence of Dr. Parkes and Dr. Paget, who have both acted as examiners, has been not only to secure valuable public servants, but actually to attract continually increasing numbers of high class candidates.

But the adoption of a severer competitive examination would not alone suffice to bring the standard of capacity in the Royal army up to that secured by the East India Company. The Indian service is much better paid, and naturally draws to itself a superior class of candidates, while the competitive system attempted in the Royal army is in danger of breaking down for want of a sufficiency of candidates of average qualifications. Unless the pay and advantages of army surgeons be increased, Dr. A. Smith anticipates that all the more highly educated and talented men will seek employment either in the Company's service or in private life, where their capabilities will ensure for them a remuneration much beyond what is offered to army officers. After all, this is the essential point. Examinations are worthless if only an inferior class present themselves for selection, and it is placed beyond a doubt that the present pay and rank are not a sufficient attraction to really capable men. The recommendation of the Commission is, by its very moderation, the strongest proof of the inadequacy of the present allowance. They propose that the minimum should be fixed at the frugal sum of ten shillings a day, and certainly one would rather be disposed to doubt the sufficiency than to quarrel with the extravagance of the proposal. According to the regulations which have been in force since 1846, an assistant-surgeon receives, during his first ten years of service, 7s. 6d. a day, or about 135*l.* a year; a regimental full surgeon rises by slow degrees to about 400*l.* a year, after thirty years'

service; and even the chief of the whole department—the Director-General—is thought to be sufficiently rewarded by a salary of 1200*l.* a year. This is the great prize which is held out, as the woollack is held out to lawyers, to compensate for bare subsistence during half a lifetime. It is no wonder that Sir B. Brodie and Mr. Ferguson declare that they do not recommend students to follow a military career, and that the better men prefer engaging in other walks of their profession. Some excuse for the scanty pay of the army surgeon may be suggested by the low rate of pay given to the combatant officers; but there is no real parallel, for the surgeon enters the army to live by it, while the ensign is generally attracted by other considerations, and provided with means beyond his pay. As if these arrangements were not sufficiently repulsive, they are made still more unfavourable by a scurvy regulation, the purpose of which it is difficult to imagine. When a medical officer is promoted, he is not allowed the full pay of his rank and seniority until he has served two years in his new rank—unless, indeed, his original appointment dates from before 1830, in which case he is only defrauded of his rights for a single twelvemonth.

The system of promotion is not more encouraging than the rate of pay. A curious mixture of seniority and caprice is the ruling principle. Seniority, within certain local limits, is the primary test; but whenever an officer, by serving in a particularly dangerous post, has risen faster than others who have been quartered in pleasanter regions, the Director-General steps in to compensate the unlucky gentleman who has been laid up in lavender, by giving him a capricious advance so as to bring him up to the level of his more hardly-trying brother, while the latter pays the penalty of his early good fortune by having an extra time to wait for the next upward move. There has been much discussion for a long time on the respective advantages of promotion by seniority and by selection, but the medical branch of the army is certainly a more ingenious combination of the worst features of both methods than we should have thought possible. Selection is, in fact, introduced not to advance those who have seen most service, but to neutralize the advantages which the dangers they have run, and the consequent increase in the number of death vacancies, may have accidentally given them.

Any plan would be better than this, and we do not know that a more satisfactory solution of the whole problem can be found than that offered by the Commissioners. Seniority, up to a certain rank, and selection for services (not, as now, for the absence of them), are proposed as the guiding principles; and whether perfect or not, such a system would be at least intelligible, and would, we think, considerably increase the attractions of the service. Besides the inadequacy of their pay, and the capricious rule of their promotion, army surgeons have another grievance which is detrimental, not only by making the service distasteful to promising medical students, but by impairing the usefulness of those able men who for some unaccountable reasons have been moved to enter into military life. The surgeon and assistant-surgeon nominally rank with captains and lieutenants, the first-class staff surgeon as a major, the deputy inspector as a lieutenant-colonel, and the inspector-general as a brigadier. Even if these rules were actually carried out in practice, the medical service would be under great disadvantage on account of the extreme slowness of their promotion; but rank thus accorded seems to be only imaginary. If a medical officer of the highest standing is associated with the fighting men on a court-martial, he is politely placed below the youngest cornet; or if, from a sense of decency and good feeling, he is allowed to take a higher place, the concession of precedence is understood to be a matter of courtesy and not of right. Every one remembers the strong feeling which existed among Indian officers before their relative rank was recognised on this side the Cape. The humiliation inflicted on medical officers is of the same kind, only infinitely worse. They are exposed to it every day of their lives, and must endure it at the hands of officers stationed in the same barracks, who may perhaps have joined their regiments as boys after the medical officer over whom they take precedence had spent a life in the service. Surely there is nothing so tempting in the career of an army surgeon as to render it necessary to check his ardour by regulations at once purposeless and insulting. How is it to be expected that the science and experience of a medical officer will be brought to bear on the barracks, the food, the clothing, and the camp of the soldier, when he knows that the practice of the service is to treat him as a person of less consideration than the youngest subaltern in his regiment? Not only the combatant branch of the service, but other departments of a useful, but certainly subordinate character, are allowed to take some sort of precedence over the medical officers. Thus, in the *Army List*, the Medical Department is placed after the Commissariat, which, whatever skill it may require, is not fairly to be ranked with a scientific profession. Such being the treatment of the medical man who devotes himself to the military branch of his profession, we leave it to the class of civil practitioners to say what amount of proficiency and zeal would be a fair equivalent for niggardly pay, and capricious promotion, and half-recognised rank. What is required is proficiency in sanitary science, medicine, and surgery, a constitution that will bear any change of climate, courage to face the risks of war, and coolness enough to perform the nicest operations in the midst of a shower of bullets. It is well known that many of the medical officers fulfil even these requirements. If some fall short, and

fresh candidates are slow to come forward, the country has no reason to complain that it is used worse than it deserves. With fair pay and a reasonable prospect of advancement, there will be no more difficulty about getting efficient men to present themselves, than is experienced in the Indian service. There is abundance of enterprise among medical students; but it is not surprising that the discouragement of the present regulations should check the ardour of the most enthusiastic, and drive them into more easy and more lucrative departments of their profession.

#### MARRIAGE WITH A DECEASED WIFE'S SISTER.

WE sincerely regret to see that the question of legalizing marriage with a deceased wife's sister is revived in Parliament after what we trusted had been its final determination by Sir C. Cresswell. The matter lies in a nutshell. It is the present law and practice of England to regard the wife's sister, no less than her niece, as standing during a man's lifetime in the position of his own relations of the same degree; and, as the necessary corollary, a marriage with either of them after her decease is wholly inadmissible. Certain legal quibbles, which were removed by Lord Lyndhurst's Act of 1834, used formerly to raise a distinction between void and voidable marriages; and, under colour of that distinction, the minority to whom such alliances were not distasteful used to run the risk of their being or not being, avoided, which could only be done in the lifetime of both parties—a risk provided against by a collusive suit. This loophole for evasion, however, exists no longer; and while it did exist, it was just as efficacious towards conferring, with the same risks, the civil status of marriage upon an alliance with a man's own mother or daughter, as with persons within the degrees now in question. Consequently, the argument which it has been attempted to construct upon the state of the law previous to 1834, only proves one thing—viz., that up to that date the marriage law of England sadly needed amendment.

At the present moment, then, we stand as follows:—The marriage law has been brought into conformity with itself by legislation which declares all forbidden marriages void *ab initio*. Among those forbidden degrees stands the one now under controversy, as well as the more distant one of the wife's niece. The law of the land forbids them. The entire people of Scotland—Free Kirk and Establishment, United Presbyterian and Episcopalian—like view the contemplated change with horror and indignation. The popular feeling of Ireland, both among Protestants and Roman Catholics, is similar; for although the latter community enjoys the unenviable ecclesiastical privilege of being able to contract such unions by dispensation, yet the feeling of the Romanists of Ireland runs steadily against the notion of their own Church being so enfranchised by the State. In England, the law of the Established Church is most explicit in condemnation of that class of alliances. Among the many doctrinal sections into which her fold is unhappily divided, the wish to see the law altered is no Shibboleth of any particular school. High Church and Low Church alike deprecate the innovation. In the House of Commons, there was no stronger speaker in favour of leaving things as they are than the present Lord Shaftesbury, whose cousin, Dr. Pusey, was a conspicuous writer on the same side. Any clergyman of note of the one shade of thinking or the other, whether Dr. Hook or Dr. Champneys, who pleaded the cause of laxity, became at once a marked man. Earnest and respectable dissenters also swelled the ranks of the opponents of change; and of the speeches made in Parliament, few were more telling than one in which Mr. Roebuck forcibly painted the social distress which must ensue upon so great a revolution in all family organization.

Whence, then, and of what kind, is the motive power which for so many years kept the public in hot water upon the question? The answer is simple. The whole affair grew out of a systematic agitation, set on foot and paid for by interested and wealthy persons. A clever firm of solicitors organized the campaign. Salaried emissaries were sent through the country, nominally to inquire, really to influence. Unreasoning goodnature was cleverly enlisted, and all the available "don't care" was pressed into the service, and literally forced into supporting the change. Petitions were manufactured by the gross—those from the large towns signed with round numbers, which was rather a blunder. The agitators attained the triumph of a Royal Commission, and got a most respectable Parliamentary advocacy of the innovation. But their bills fell through, and the assumed popular feeling in favour of the alteration proved a dead nullity. The Parliamentary chiefs of the movement became disgusted at their cause, and trained off. The promoters of the movement quietly slipped off to Denmark with their wives' sisters, and returned, calling them by their own surnames. Then the question became a wail of Mr. Heywood's, from whom it returned into Lord St. German's hands, until he too gave up the thankless task, to be again taken up, after two years' interval, by Lord Bury—so far, at least, as the wife's sister is concerned, for with notable inconsistency he leaves the more distant degree of wife's niece untouched.

The maintainers of the present law broadly divide themselves into two classes. The first is composed of those who are convinced that the marriages in question are Scripturally wrong and unholy—the second resists them on social grounds. With

the arguments used *pro* and *con* upon the intrinsic unlawfulness of such unions we will not meddle, theology not being our province. As a social question, the discussion has a double aspect—as it regards the opulent and as it regards the poorer classes. In the former case, the argument may be concisely put in the following form. A wife in bad health ought to be advised to encourage familiarity between her husband and her own sister during her lifetime, in the hope that after her death that sister will step into her place, with the certainty that she will be less of a stepmother to the first family, and less likely to postpone them to possible children of her own, than a stranger would be. To attain this consummation, a law is to be passed which will make it very difficult for the husband to treat his sister-in-law as his own sister while his wife lives, or after her death to open his house to the maiden sister without scandal, or to seek her care for his children under that condition which could alone ensure that care being disinterested—viz., her having of necessity no children of her own to create a rivalry, in which the wards must prove the losers.

But the advocates of the change rely upon the supposed hardship which they assert the existing law to inflict upon the industrious poor. They allege the grievance that it deprives the widower of the power of making his deceased wife's sister, without scandal, co-inmate of his one or two rooms by converting his children's aunt into a stepmother. Of course, to meet this argument at all on its own grounds, it is necessary to waive the question of the absolute right or wrong of the suggested innovation; for, if such alliances be in themselves impure and irreligious, no amount of material convenience supposed to attend them could render their legalization lawful, any more than the constant deficiency of food and raiment in those classes of society would justify a measure for licensing petty larceny. Assuming, then, that there is no inherent objection to such species of alliance, one would be tempted to wish that the social condition of the poor afforded a reasonable supposition that the feelings of relationship among them were what the advocates of the measure affect to assume. Experience, however, teaches a far different lesson. We appeal with confidence to any one acquainted with the families of the labouring classes, either in town or country, to say whether the fact be not that nearly all ties of consanguinity break up with adult years. The girls go off to service, right and left, where they can, for their own livelihood must be their first object—one, perhaps, hardly ever more (except in the cases where idleness or vice is the key to the anomaly), remaining at home to assist the old people. A man in those classes marries a young woman simply from personal predilection. What other feeling can enter into the case where there is no settled property, no political connexion, to turn the scale between Jane A. and Mary B? The possibility is that he does not know a single one of his bride's sisters. It is a most common case that he lives and dies without so doing, if she happens to have come from another county, or another part of the same county; for visiting and receiving visits are not even yet so cheap that they can be reckoned among the current pleasures of the million. At the utmost, the rare occasional visit is paid, not to the brother-in-law, but to the old people who are going down the vale of years, and may never again be visible. So, when the wife dies, and the widower has perforce to look out for a second mate—for with the poor man a second marriage may often be indispensable—it is not the wife's sister who is the likely person to occur to the respectable sensible operative (as with him we are of course dealing), but any young woman whom he may judge, on a long or short acquaintance, to be handy, industrious, and good-humoured. We rate at its proper value—i.e. nothing at all—the argument that he ought preferably to look out for his sister-in-law because she will, of course, through the mesmerism of blood-kin, make the best second mother. The conditions of existence which we have already pointed out, demonstrate how feeble such influences must necessarily be; and besides, we have yet to learn, from the experience of more opulent circles, that the addition of aunt to stepmother is a specific against the proverbial *injustitia* of the latter relationship.

There is a consideration which we can only cursorily allude to, under the form of a question. Once relax the existing feeling upon prohibited degrees in the less educated classes, and what may follow among their less respectable members? We are powerfully convinced that in crowded habitations, with physical temptation ever present, and moral training equally absent—incest with blood-kin exists in England to a degree which we should be shocked to realize. Investigations which were set on foot when the marriage question was before the House of Commons some years since, fully proved this melancholy fact. It is just among the more dangerous sections of the lower orders—loafers and ne'er-do-well families—with whom such scandals are most to be feared, that the largest number of disposable—i.e., unoccupied and unmarried—sisters-in-law is likely to be found.

Another argument upon which the reformers are apt to plume themselves is, that the Protestant countries of Europe, as a rule, allow of the connexion. If the fact began and ended with this position, we should fully admit its cogency. But it proves too much. The same countries which legalize the alliances under dispute also sanction marriage between a man and his own blood-niece, and, generally speaking, permit a facility of divorce by mutual consent which reduces *matrimonium* to *contubernium*.



E.g., in the kingdom of Denmark (the Gretna Green of these marriages) the reigning Sovereign has already, on the score of incompatibility of temper, parted with two princesses—both, we believe, alive—and now recognises as his spouse a lady whose position and antecedents do not allow him to hail her as his Queen. But the innovators have other authorities in a far different quarter—no other than the Church of Rome, which allows itself to authorize such connexions by dispensation. However, it extends the same system a little further, and permits—always by dispensation—a man to call his niece or his aunt, wife; and, by the way, the first instance found of the relaxation to marry a sister-in-law in that Church bears date in the ill-omened days of the foul-lived pontiff Alexander VI. Upon the whole, then, our advice to the promoters of the bill before Parliament is, not to press it. The grievance, if there be any, exists for a limited class, while its removal would shock the feelings, if not seriously disturb the domestic relations, of large and most respectable portions of the community—of those very portions of the community on whose social well-being the moral stability of the State so much depends. We cannot deal with the question as one of religious liberty, for in the matter of marriage there must be a limit to religious liberty somewhere, unless Mormonism has to be openly encouraged. All parties must give and take somewhat; and on a serious consideration of the entire question, we think the line had better remain drawn where it has at present been fixed.

## REVIEWS.

## GERMAN LITERATURE.

SOME of our readers are no doubt aware that two churches of the orthodox Greek rite have long existed in the capital of China. The first of these was founded in the seventeenth century by Leontieff, a priest who was carried away with other captives from the banks of the Amoor. The second was established at a later period, when the trading connexion between the Russian and Chinese empires had become of some consequence. For many years a mission of the Greek Church has been permitted to watch over the spiritual interests of those Russians who find their way to Peking. It has never attempted to interfere with the religion of the natives, and the good fathers have consequently never been exposed to those persecutions which have fallen so heavily upon the Jesuits in China. The members of the mission are sent out from Russia for a period of six years, and are instructed to occupy themselves when not engaged with their ecclesiastical functions, in studying the institutions of the Chinese Empire. We have now before us a translation of the latest reports of the Peking mission, which have been published at St. Petersburg.\* The work is composed of a series of essays upon such subjects as the land tenure and distribution of land in China, Chinese paper-money, domestic usages in China—including marriages, funerals, and much else—the connexion by sea between Thian-zein and Schang-hai, excerpts from the diary of a Chinese, kept during a visit about the year 1764 to the Japanese city of Nangasaki, an historical sketch of the relations between China and Tibet, and several other pieces, which will be less interesting to the general European public than to the students of Chinese history. A translation into English of this most remarkable book is likely, we observe, very soon to appear. It can hardly fail to attract very great attention.

We have received from Berlin some numbers of a work which is marked by characteristic German thoroughness, and seems likely to form an important addition to the library of the traveller. This is Klöden's *Handbuch der Erdkunde*.† The work will, when complete, consist of three volumes—the first treating of physical geography in the widest acceptation of the term. The second describes in the fullest detail the various European States, while the third will include the remaining nations of the earth.

The *Fanatici* will rejoice in a huge *Life of Mozart*‡ three volumes of which are now before us. Those whose interest in music is not quite so intense might be satisfied to see the life of this great genius sketched upon a less gigantic canvas. A smaller amount of paper was occupied by Archdeacon Coxo in writing the history of the House of Austria, and few readers, we presume, ever found that work too short. M. Jahn, however, has abundance of enthusiasm, and those who think they can reckon assuredly on threescore years and ten, may perhaps be bold enough to enter upon his *Concrete Grundlage für allgemeine Betrachtungen*. The style appears to be sufficiently lively, and the book will no doubt be successful in certain circles.

Some thirty years ago Professor Zell published several volumes of papers upon various subjects connected with classical antiquity, under the title of *Ferienschriften*.§ The work had no great

success. Trusting, however, to the extended interest in such matters, and to his own increased knowledge, their author has now decided to put forth, if he is sufficiently supported by the public, a new series of the same sort. The first volume is now on our table. It consists of four essays, the first of which, under the title "On the Gazettes of the old Romans," discusses the *Acta Urbana*, &c. The same subject is continued in the second, under the title of "The Dodwellian Fragments of the *Acta Diurna*." The third examines the views of Solon, Archytas, Plato, Polybius, and other ancient writers upon mixed governments; while the last is devoted to the consideration of the relations of Aristotle to the Greek popular religion. The book must be remitted to the judgment of Oxford, where, if anywhere in England, it will find readers. The object of Professor Zell is to excite a more real and living interest in antiquity, and in this he has our fullest sympathy.

It will be enough merely to record for those whom it may concern, the publication by Bouterwek of a version of the four Gospels in the old Northumbrian dialect\*—a work of infinite labour and great, though special, erudition, well furnished with glossaries, prolegomena, and all those weapons of wisdom which strike so much terror into the hearts of the uninitiated.

The little work by Dolch on the *History of German Student Life*,† would be more likely to interest English people if it was brought down to the present time. It stops, however, at the threshold of this century, before the war of Liberation, whose events are so closely connected with the mode of thought of the youth of Germany. The author complains of a very irregular supply of materials—some centuries, like the sixteenth, being capable of the fullest illustration, while of others, like the two which precede it, we know very little. The book has the great merit of containing much in a small compass.

Dr. Wachsmuth's *History of Political Parties*‡ has probably found its way ere this into the hands of the comparatively small number of English students who are likely to have the courage to grapple with its solid pages. For the benefit of those who have not yet heard of it, we may mention that it consists of three closely printed volumes. The first deals with the Political Parties of Antiquity from the days of the Phœnicians down to the time of Julian the Apostate—the second with those of the Middle Ages—and the third and largest with those of Modern History. It is emphatically a book which will have no success in England as long as it remains untranslated. Perhaps the late Chancellor of the Exchequer may return to his old loves, and solace the period of enforced leisure to which he is doomed by rendering it into English.

The *Carmina Latina*,§ by Professor Seyffert, of Berlin, which have lately been published at Leipzig, do not seem to us to attain that point of perfection which makes the writing of Latin verses a meritorious or even an excusable occupation. They are arranged after the plan familiar to our readers in the *Anthologia Oxoniensis* and the *Arundines Cami*, but form a very much smaller book. The bulk of the translations are from Goethe and Schiller.

The book called *Zweihundert Deutsche Männer*,|| is a useful kind of Biographical Dictionary, inasmuch as the portrait of each of the persons mentioned in it is prefixed to the short notice of his life. It extends from the mechanist Johannes Regiomontanus, in the fifteenth century, down to our own day. The wood-cuts which illustrate it are executed roughly, but with great spirit, and most of those which we can check by other pictures are good likenesses.

The *Greek Travels and Studies* of Professor Ussing, of Copenhagen,¶ fall naturally into two parts. The first is a short account of a journey in Thessaly, undertaken in the year 1846. The second consists of two papers upon archaeological subjects—the longest being a treatise upon the plan and arrangement of the Parthenon.

Professor Koberstein's *Essays on Literary History and Aesthetics*\*\* are a series of papers, some of which were published in reviews, and some read as lectures. They discuss such subjects as the German fondness for nature and its treatment in love poetry, and the gradual increase of German knowledge of Shakespeare up to 1773.

The name of Julian Schmidt is already familiar to our readers, and it stands so high, that it is unnecessary to do more than to announce that he has just put forth a *History of French Literature since the Commencement of the Revolution of 1789*.†† We know of no work which treats this most interesting subject with the same fulness.

\* *Die Vier Evangelien in Alt-Nordhumbrischer Sprache*. Herausgegeben von K. W. Bouterwek. Gütersloh. London: Williams and Norgate. 1857.

† *Geschichte des Deutschen Studententhums von der Gründung der deutschen Universitäten bis zu den deutschen Freiheitskriegen*. Von Oskar Dolch. Leipzig: F. A. Brockhaus. London: Williams and Norgate. 1858.

‡ *Geschichte der politischen Parteinungen alter und neuer Zeit*. Von Dr. W. Wachsmuth. Braunschweig. London: Williams and Norgate. 1853-1856.

§ *Carmina Latina*. Mauritius Seyffert. Lipsia: Sumptibus Ottonis Holtze. London: Williams and Norgate. 1857.

|| *Zweihundert Bildnisse und Lebensbeschreibungen berühmter deutscher Männer*. Leipzig: Wigand. London: Williams and Norgate. 1857.

¶ *Griechische Reisen und Studien*. Von F. L. Ussing. Mit 3 Tafeln. Kopenhagen. London: Williams and Norgate.

\*\* *Vermischte Aufsätze zur Literaturgeschichte und Aesthetik*. Von Dr. August Koberstein. Leipzig. London: Williams and Norgate. 1858.

†† *Geschichte der Französischen Literatur seit der Revolution 1789*. Von Julian Schmidt. Leipzig: Herbig. London: Williams and Norgate. 1858.

\* *Arbeiten der Kaiserlich Russischen Gesandtschaft zu Peking über China*. Erster Band. Berlin. London: Williams and Norgate. 1858.

† *Handbuch der Erdkunde*. Von G. A. von Klöden. Berlin: Weidmannsche Buchhandlung. London: Williams and Norgate. 1857.

‡ *W. Mozart*. Von Otto Jahn. Leipzig: Breitkopf und Härtel. London: Williams and Norgate. 1856.

§ *Ferienschriften*. Von Karl Zell. Erster Band. Heidelberg. London: Williams and Norgate. 1857.

A bronze candelabrum found in the house of Arrius Diomedes, at Pompeii, and now preserved amongst the treasures of the Museo Borbonico, has inspired Ferdinand Gregorovius with a poem to which he has given the name of *Euphorion*\*, from an imaginary Greek artist whom he has introduced into his tale. The poem is in Hexameter verse. We have glanced but hastily at it. We see, however, nothing to make us believe that it is unworthy of a writer whom we have so often delighted to honour. There is an exquisite repose about the last lines, which we quote at length:—

Still ward, stiller die Welt, und Surrentum's Berge verglommen  
Schon, dort dunkelte sanft und verblusste der Träumer Vesuv schon.  
Aber sie sassen am Bord, an den Händen sich haltend, hinüber  
Blickten sie still, bis ihnen entschwand die versunkene Heimat.  
Lebe, Pompeii mir wol! Leb'wohl, ihr heiligen Gräber!  
Also riefen vom Borde Ione, Euphorion, Ion.  
Lebe Pompeii, mir wol! und es brauste das eilende Fahrtschiff  
Weiter in's Leben und weiter. Und Nacht ward's, herrlich im Westen,  
Funkelte Hesperus auf, und die Lampe der Götter Orion,  
Zündeten bald in dem Blau die uralten Horen, und freundlich  
Blickten herab auf's Schiff, sanftstralend, die himmlischen Sterne.

#### FROUDE'S HISTORY OF ENGLAND.†

MR. FROUDE has published two more volumes of his history, and has now reached the end of the reign of Henry VIII. The third volume, of which alone we propose to speak at present, opens with a sketch of the foreign and domestic aspects of the Reformation in England as they appeared at the beginning of 1536, and closes with the fall of Cromwell in the summer of 1540. It accordingly contains the history of Pole's opposition to Henry, and of the diplomatic broils and intrigues which were kept alive by Pole's influence; it narrates the interesting story of the Pilgrimage of Grace, and of the minor movement in western England under the Marquis of Exeter; it details the vicissitudes of the religious struggle between the reforming and the reactionary parties, and concludes with the momentary triumph of the latter on the downfall of Cromwell. Mr. Froude may be spared all minor praise. We need not say that the narrative is spirited, the feeling displayed generous, the views of the England and of the Englishmen of that time large and original, the matter new, interesting, and varied. So far every one would be certain of the contents of these new volumes before he opened them. But the real question is, whether the history is true. Is it a reliable account, so far as any history can be reliable, of what happened in those times?

An historian must rise to a certain height before he comes within the pale of possible truth. Dull industry cannot fish up the wreck of the past out of the great ocean of tradition, conjecture, and uncertainty. Sympathy, width of view, an instinctive perception of what men would be likely to do under given circumstances—in short, historical genius, in some recognisable shape—are the indispensable preliminaries for reaching the truth. The great interest of Mr. Froude's book is, that he manifestly comes within the pale. There is no reason why he should not write history, so far as the possession of imagination entitles a man to be an historian. But the historian also requires the faculty of investigation. This faculty is partly the fruit of a rigid impartiality, which ought to be so rigid that it is utterly careless of the results to which it may arrive; and partly it arises from training, from a practical acquaintance with the rules of evidence, from an habitual discipline of the mind, forcing the inquirer at each step to ascertain precisely the degree of certainty which is being attained. Mr. Froude appears to us to have a real wish to be impartial; but he occasionally, as we think, breaks down in the subordinate but indispensable duty of sifting evidence, and stating as proveable only what can be proved.

The untouched and unknown store of manuscripts in the Rolls House, and other depositories of public documents, have given Mr. Froude a mass of new material so large that we cannot examine the truth of his narrative by referring to printed books. Whether he has exhausted all available manuscript authorities, and whether he has used correctly all that he has examined, we are utterly unable to say. His critics must, if they are honest, confess that he stands in an entirely different position from what they do. Nor can there, we think, be any reason for hesitating to accept many new features in the picture of the times which his researches have enabled him to add. There are some facts about which a person who consults a great many contemporary authorities is not likely to err. He can catch, roughly perhaps, but as accurately as is possible when the actions of men are to be spoken of on a large scale, the tempers of different classes, the grievances, the wants, the claims, the regrets of bodies of men. If any one turns to Mr. Froude's third volume, he will find instances sufficient to show that the general results of a number of small investigations make up a whole which is convincing as to its truth, because it is necessarily vague, while it is sufficiently definite to give important indications of the real current of history during the years which this volume embraces. The sullen temper of Convocation in 1536, and the attitude of

the clergy, humbled into a disobedient obedience, furnish one example. The decay of the great feudal lords, the causes which prevented them from acquiring the church lands, and the feelings with which the northern barons took part in the insurrection of the autumn of the same year, give another example. We feel that we may safely trust a man who has gone through numberless letters, depositions, and State papers, written in 1536, to tell us how the clergy and the nobles felt, particularly when we have overt acts which at once afford a check to, and receive an explanation from, this statement of the general disposition of important classes of the community. So far we have only to sit at the feet of a clear-headed and sympathetic investigator, and accept what it is so very probable was true.

But we cannot dispose in the same way of a particular fact, or set of facts, the occurrence or the interpretation of which is controvertible, because they are such that we can only judge of the matter before us by an appreciation of the value of minute points, and can only test truth by having established certain preliminary canons of evidence. We ask, for instance, whether the alleged motives of an action were the real ones? A State paper is produced which solemnly records that they were so. An Act of Parliament proclaims that Henry VIII. married Jane Seymour a few days after Anne Boleyn was executed, from the best and sincerest desire to do a duty to his country. In order to ascertain whether this public announcement is a key to truth, we have to ask and answer a series of questions. Was the position of Parliament such that a statement suggested to it by the Crown on a matter personal to the King could receive either alteration or comment? If not, we advance a step—we get rid of Parliament, and come to the King's mere assertion. So, too, when the guilt of an accused person is to be investigated, we must know the value of a trial in those days. We wish Mr. Froude had asked himself whether a Crown trial was not really an order to condemn. If so, the trial is disposed of. We know nothing more from the verdict than that the Crown, properly or improperly, wished to get rid of a subject. Throughout Mr. Froude's history, we long to know whether he thinks there was any practical check on the King except that of public opinion, to which, if expressed loudly and vehemently, he may have bowed, but of which when it ran in accordance with his wishes, it is possible he may often have taken undue advantage.

A volume which contains the history of the fall of Cromwell brings us to one of the three critical points on our view of which our judgment of the King's character so much depends. These three points are, the execution of Anne Boleyn, the fall of Cromwell, and the executions of Surrey and Norfolk at the end of the King's reign. The common view of the fall of Cromwell is that Henry was turned against him by the unfortunate marriage with Anne of Cleves, and that the King sacrificed his Minister's life, as despotic rulers will sacrifice the lives of favourites whom they favour no longer. Mr. Froude brings out with great force, and apparent truth, the relative attitudes which Henry and Cromwell assumed towards the Reformation. Henry was much more anxious than Cromwell to keep within the accepted bounds of Catholic truth. He had an honest sympathy with the reactionary party, and the triumph of that party when they carried the Six Articles Bill, in 1539, was an expression of at least a portion of the King's wishes. We are not therefore surprised that in a time of utter intolerance of all differences, a moment might come when the reactionary party would have the satisfaction of getting Cromwell's head off. Undoubtedly he wished to get Gardiner's off, and so far it was all fair play. Mr. Froude admits that Henry was set against Cromwell by the marriage which was concluded under his auspices in the January of 1540, but when he comes to discuss Henry's conduct in sacrificing Cromwell, he ignores this altogether. We should have expected from all that precedes, that Mr. Froude would have told us that the King's mind being on a balance between the religious parties, or only slightly inclining to the Protestant side, the Catholic party took advantage of Henry's irritation against Cromwell for getting him an ugly wife, and hesitating about getting him a divorce from her, to procure an order for the Minister's execution. But all at once we find Mr. Froude taking up a totally different position. He tells us that Cromwell was executed on perfectly legal grounds, that the evidence against him was conclusive, and that Henry was obliged, however reluctantly, to abandon a man who had clearly violated the law.

Now, the chief grounds on which Cromwell was attainted—for the farce of a trial was spared him—were two. He was said to have uttered words amounting to a declaration that he would establish Protestantism even against the King's wishes; and secondly, he was accused of having broken the law by screening heretics condemned under the Six Articles Bill. It is in estimating the evidence to be received on definite small points of this kind that we think Mr. Froude is unsuccessful, as compared with the success he attains in gathering together great groups of facts, and in drawing out general impressions. As to the first charge, we are told, "The words were justified to his face." That is to say, witnesses came and declared that he had said what he was accused of saying. But this testimony is only valuable if we had some reason to suppose that their evidence was sifted, or might have been sifted—that, in short, a defendant, on a charge of high treason, was allowed to show that the witnesses against him were not speaking the truth. Then, again, although, at the end of the

\* *Euphorion, eine Dichtung aus Pompeii in vier Gesängen.* Von Ferdinand Gregorovius. Leipzig: F. A. Brockhaus. London: Williams and Norgate. 1858.

† *History of England from the Fall of Wolsey to the Death of Elizabeth.* By James Anthony Froude, M.A. Vols. III. and IV. London: John W. Parker and Son. 1858.



volume, Mr. Froude asserts that Cromwell had been guilty of violating the law in screening heretics, we gather a very different impression if we turn back to the passage in which Cromwell's proceedings after the Six Articles Bill are narrated. We there find that the King had legal power to make the statute harmless, and Cromwell is represented as having, at the King's wishes, exerted that power. As Mr. Froude expresses it, "The powers given to the Crown by the Act of Proclamation recoiled on those who bestowed them." What are we to think? The accusations, so far as they import legal guilt, seem to melt away, and the great fact remains that the King resented Cromwell's having tied him to a woman he loathed, and feared that he would not countenance the rapid divorce which Cromwell's enemies were ready to hurry forward. We dwell on this point because the manner in which Mr. Froude treats it deserves to be studied when we are examining the exact value of his work. But it would be most unjust to judge of a book like this by the few passages and points as to which a critic cannot convince himself that his author is on sure ground. When we speak of the fourth volume, we shall take occasion to allude to the nature and the great interest of the new matter which Mr. Froude brings in both volumes before his readers.

#### PROJECTILE WEAPONS OF WAR.\*

MR. SCOFFERN'S treatise on projectiles is an excellent book in every way. It is written in a very lively, fresh, and intelligible manner, and it treats of a subject which is of great and constantly increasing interest and importance. He has something to say upon every description of propelling weapon and explosive compound which has been invented, from the sling, which was the first step above throwing stones, up to the Enfield rifle and the monster mortar just constructed by Mr. Mallet. In an age when anticipations of eternal peace have been succeeded by an almost unprecedented number of wars and rumours of wars, such speculations are at once interesting and well timed; and, though it is impossible to repress a feeling of regret that so much science should be applied to the process of slaughtering and mutilating human beings, the scientific principles involved in the matter are of the deepest interest, and are expounded by Mr. Scoffern with singular force and plainness.

The earliest and rudest of all projectiles were sticks or stones thrown by the hand. To them succeeded slings, and to them bows. With respect to these last weapons, once so famous, Mr. Scoffern mentions several circumstances of great interest. The rude and simple long-bow was unquestionably more efficient than the more scientific cross-bow. It was, indeed, so terrible a weapon in skilful hands that some modern writers, and amongst the rest, if we are not mistaken, Dr. Franklin, have maintained that it was to be preferred to the ordinary musket. It was lighter, it was more readily discharged, it admitted of more certain aim, and its range was not much less. Even now, when the bow is a mere toy, an arrow may be sent upwards of three hundred yards; and in early times, when the art was more fully studied, six hundred yards was occasionally reached. On the other hand, the penetrating power of the arrow is inferior to that of a ball, the wound given is less severe, and damp weather relaxes both the bow and the string.

A sort of intermediate position between the bow and the cannon is occupied by a class of weapons of which Greek fire was the earliest, whilst cacodyl is the latest development. Greek fire is supposed to have been a preparation of naphtha, though it is not improbable that rockets were often compounded with it. Cacodyl is a fluid of the most frightful qualities. It is alcohol in which the oxygen is replaced by arsenic; and, if a sufficient quantity were enclosed in a glass ball, and the ball were dropped by any means between the decks of a ship, or amongst the stores or shipping of an arsenal or port, it would not only set on fire everything near it that would burn, but would evolve clouds of white arsenic, which no one could breathe and live. Besides this terrible agent, Mr. Scoffern hints at the possibility of converting the gas-pipes of a besieged town into a mine of fire-damp, or into a channel for the diffusion of poisonous gas through every quarter of the city. Balloons provided with the glass shells to which we have referred, might be most formidable to a besieged town or hostile army.

Such weapons as these are hardly suited to our habits either of fighting or of feeling, though it is more easy to sympathize with than to justify the distinction between poisoning people with a chemical compound, and tearing them to pieces with fragments of iron and lead. The greater part of Mr. Scoffern's book is very properly devoted to the more orthodox modes of destruction, and one of the most interesting of his discussions about them is that in which he states the theoretical grounds of the limits and conditions of their efficiency. It constantly occurs to ordinary newspaper readers, when they see accounts of monster guns and enormous mortars, to ask whether there is any reason in the nature of iron and gunpowder why you should not make a cannon as long and as large as the Monument, and discharge a ball of any size to any distance. The answer appears to be that as to the size of the cannon itself, and consequently as to that of the ball, there is no limit at all, except that which

is implied in the difficulty of casting masses of iron of more than a very moderate thickness without imperfections of various kinds which would burst the gun when fired with an enormous charge of powder.

The largest cast iron guns ever made as yet have been 10 inch long guns and 13 inch mortars. The Mersey Iron Company lately presented to the Government a wrought iron gun of immense size, which has, however, according to Mr. Scoffern, met with indifferent success. An immense mass of wrought iron is apt to crystallize under the force of very heavy explosions. The huge mortar just manufactured by Mr. Mallet carries a shell weighing, when charged, a ton and a half, and 2 feet 6 inches in diameter; but it is formed of a great number of concentric rings, artfully fitted together, and composed partly of wrought and partly of cast iron. The limit of the distance to which a ball can be carried is determined by two principles, each of which is curious, and, though obvious enough when stated, they are frequently overlooked. In the first place, the resistance of the air to the passage of the ball increases more rapidly as the speed of the ball increases, than the speed of the ball itself. So that if an enormous initial force were brought to bear on the ball at first starting, it would encounter so immense a resistance that the total result would appear to be inconsiderable. The part played by the resistance of the air in arresting the progress of a ball may be inferred from the fact that a projectile, which in our atmosphere ranges little more than two miles, would, *in vacuo* have a range of more than sixty. The other curious principle connected with the subject is that the efficiency of an explosive compound depends rather on its elasticity than on its disruptive power. Elasticity is the gradual progressive development of force, and if a compound expends the whole of its force at once, it does not produce anything like the effect which would follow upon a more gradual evolution of force, though the explosion might be less powerful. Fulminating silver, for example, would be a very bad substitute for gunpowder, even if any cannon could be found which would not burst to atoms on its explosion. The difference is like that which every one knows to exist between the efficiency of a single violent blow and a succession of smart taps in driving a nail into a piece of wood, or between a blow from the fist and a push from the hand in removing an intruder from his place. These considerations show, amongst other things, that it is impossible that immensely long ranges should ever be attained by increasing the initial force of a projectile, or by using explosive compounds stronger than gunpowder. Such results can only be obtained, either by the principle of the rocket or by the diminution of the resistance of the air by means of proper alterations in the forms of projectiles. The longest shot ever made was, according to Mr. Scoffern, something more than four miles. The projectile used was a shell filled with lead, which was fired from a fifty-six pounder gun.

Of cannon themselves, and their various forms and purposes, Mr. Scoffern has a great deal to say. Those which involve the most curious principles are Carronades and Paixhan's guns. Carronades—so called from the Carron foundry, where they were first cast—were known on their first introduction into the navy as smashers. They are short, large, and very thin, and the charge of powder is very small. The consequence is, that they carry large balls at low velocities, which, instead of penetrating the timbers of an enemy's ship in a clear hole, as balls fired at a high velocity would do, fracture, splinter, and beat them in, as might be the case with a battering-ram. Paixhan's guns are of very large calibre, and are made to fire shells either loaded with gunpowder only, or, as in the French service, with gunpowder, pitch, and other combustibles; and it is supposed that by their use the destruction of ships would become a matter of frequent occurrence in naval warfare. In the last French war, no English or French line-of-battle ship was actually sunk in action, though the number of shot which they received was occasionally prodigious. The *Foudroyant* alone fired 2758 cannon balls into the *Guillaume Tell*, when the guns of the two ships were almost muzzle to muzzle, and two other vessels took part in the action, yet she was not sunk. At Sinope, on the other hand, where the Russians had shell-guns and the Turks had none, the whole Turkish fleet was destroyed. The great American frigates, the *Niagara* and the *Merrimac*, are armed with guns constructed on this principle.

Rockets form a sort of auxiliaries to cannon in warfare. They are distinguished by several most remarkable peculiarities. They destroy not only at the conclusion, but throughout the whole length of their course, and are very much more portable than the lightest kind of cannon; but, above all, they generate their own propulsive force during their passage. Mr. Hall introduced a great improvement into their construction, by dispensing with the stick which, in Sir W. Congreve's invention, was appended to them. He also invented a plan by which they might be adapted for naval warfare. He proposed to fix a bent tube to the ship's side, in such a manner that the rocket would emerge from one end, whilst its back fire (which has hitherto been the great obstacle to its employment by ships) would rush out at the other in the same general direction.

Mr. Scoffern has a chapter on rifles which is curious and interesting, but the subject is probably already familiar to most of our readers. We may, however, observe that he states that certain percussion shells invented by Colonel Jacob were independently discovered before Colonel Jacob's invention, by Captain

\* *Projectile Weapons of War and Explosive Compounds.* By J. Scoffern, M.B., late Professor of Chemistry at the Aldersgate School of Medicine. Third Edition, revised. Longmans. 1858.

Norton. They are most deadly implements, and would be especially useful in exploding ammunition waggons. We may add that Mr. Scoffern expresses great admiration for the new Enfield rifle, which, as well as the revolver of Deane and Adams, he seems to think approaches practical perfection.

#### HARDWICK'S CHRIST AND OTHER MASTERS.\*

IN so comprehensive a work as Mr. Hardwick's *Christ and other Masters*, the number of facts stated, of topics discussed, of questions raised, is so considerable that in reviewing it we can select only one or two points for special consideration. He intends to give in his work, of which the third volume has just been published, a complete panorama of ancient religion. After having discussed in the first volume what he calls the religious tendencies of our age, he enters upon an examination of the difficult problem of the unity of the human race, and proceeds to draw, in a separate chapter, the characteristic features of religion under the Old Testament. Having thus cleared his way, and established some of the principles according to which the religions of the world should be judged, Mr. Hardwick devotes the whole of the second volume to the religions of India. We find there, first of all, a short but very clear account of the religion of the Veda, as far as it is known at present. We then come to a more matter-of-fact representation of Brâhmanism, or the religion of the Hindûs, as represented in the so-called Laws of Manu, and in the ancient portions of the two epic poems, the Râmâyana and Mahâbhârata. The next chapter is devoted to the various systems of philosophy in India, which all partake more or less of a religious character, and form a natural transition to the first subjective system of faith in India, the religion of Buddha. Mr. Hardwick afterwards discusses, in two separate chapters, the apparent and the real correspondences between Hinduism and revealed religion, and throws out some hints how we may best account for the partial glimpses of truth which exist in the Vedas, the canonical books of Buddhism, and the later Purânas. All these questions are handled with such ability, and discussed with so much elegance and eloquence, that the reader becomes hardly aware of the great difficulties of the subject, and carries away, if not quite a complete and correct, at least a very lucid, picture of the religious life of ancient India. The third volume, which was published in the beginning of this year, is again extremely interesting, and full of the most varied descriptions. The religions of China are given first, beginning with an account of the national traditions, as collected and fixed by Confucius. Then follows the religious system of Lao-tse, or the Tao-ism of China, and lastly Buddhism again, only under that modified form which it assumed when introduced from India into China. After this sketch of the religious life of China, the most ancient centre of Eastern civilization, Mr. Hardwick suddenly transports us to the New World, and introduces us to the worship of the wild tribes of America, and to the ruins of the ancient temples in which the civilized races of that Continent, especially the Mexicans, once bowed themselves down before their god or gods. Lastly, we have to embark on the South Sea, and to visit the various islands which form a chain between the west coast of America and the east coast of Africa, stretching over half of the globe, and inhabited by the descendants of the once united race of the Malayo-Polynesians.

The account which Mr. Hardwick can afford to give of the various systems of religion in so short a compass as he has fixed for himself, must necessarily be very general; and his remarks on the merits and defects peculiar to each, which were more ample in the second volume, have dwindled down to much smaller dimensions in the third. He declares distinctly that he does not write for missionaries. "It is not my leading object," he says, "to conciliate the more thoughtful minds of heathendom in favour of the Christian faith. However laudable that task may be, however fitly it may occupy the highest and the keenest intellect of persons who desire to further the advance of truth and holiness among our heathen fellow-subjects, there are difficulties nearer home which may in fairness be regarded as possessing prior claims on the attention of a Christian Advocate." We confess that we regret that Mr. Hardwick should have taken this line. If, in writing his criticism on the ancient or modern systems of Pagan religion, he had placed himself face to face before a poor helpless creature, such as the missionaries have to deal with—a man brought up in the faith of his fathers, accustomed to call his god or gods by names sacred to him from his first childhood—a man who had derived much real help and consolation from his belief in these gods—who had abstained from committing crime, because he was afraid of the anger of a Divine Being—who had performed severe penance, because he hoped to appease the anger of the gods—who had given, not only the tenth part of all he valued most, but the half, nay, the whole of his property, as a free offering to his priests, that they might pray for him or absolve him from his sin—if, in discussing any of the ancient or modern systems of Pagan religion, Mr. Hardwick had tried to address his arguments to such a person, we believe he would himself have felt a more human, real, and hearty interest in his subject. He would more earnestly have endeavoured

to find out the good elements in every form of religious belief. No sensible missionary could bring himself to tell a man who has done all that he could do, and more than many who have received the true light of the Gospel, that he was excluded from all hope of salvation, and by his very birth and colour handed over irretrievably to eternal damnation. It is easy to put a charitable interpretation on many doctrines of ancient heathenism, and the practical missionary is constantly obliged to do so. Let us only consider what these doctrines are. They are not theories devised by men who wish to keep out the truth of Christianity, but sacred traditions which millions of human beings are born and brought up to believe in, as we are born and brought up to believe in Christianity. It is the only spiritual food which God in his wisdom has placed within their reach. But if we once begin to think of modern heathenism, and how certain tenets of Lao-tse resemble the doctrines of Comte or Spinoza, our equanimity, our historical justice, our Christian charity, are gone. We become advocates wrangling for victory—we are no longer tranquil observers, compassionate friends and teachers. Mr. Hardwick sometimes addresses himself to men like Lao-tse or Buddha, who are now dead and gone more than 2000 years, in a tone of offended orthodoxy, which may be very right in modern controversy, but which entirely disregards the fact that it has pleased God to let these men and millions of human beings be born on earth without a chance of ever hearing of the existence of the Gospel. We cannot penetrate into the secrets of the Divine government of the world, but we are bound to believe that God has His purpose in all things, and that He will know how to judge those to whom so little has been given. Christianity does not require of us that we should criticize, with our small wisdom, that Divine policy which has governed the whole world from the very beginning. We pity a man who is born blind—we are not angry with him; and Mr. Hardwick, in his arguments against the tenets of Buddha or Lao-tse, seems to us to treat these men too much in the spirit of a policeman who tells a poor blind beggar that he is only shamming blindness. However, if, as a Christian Advocate, Mr. Hardwick found it impossible to entertain, or at least express, any sympathy with the Pagan world, even the cold judgment of the historian would have been better than the excited pleading of a partisan. Surely it is not necessary, in order to prove that our religion is the only true religion, that we should insist on the utter falseness of all other forms of belief. We need not be frightened if we discover traces of truth, traces even of Christian truth, among the sages and lawgivers of other nations. St. Augustine was not frightened by this discovery, and every thoughtful Christian will feel cheered by the words of that pious philosopher, when he boldly declares, that there is no religion which, among its many errors, does not contain some real and divine truth. It shows a want of faith in God, and in His inscrutable wisdom in the government of the world, if we think we ought to condemn all ancient forms of faith, except the religion of the Jews. A true spirit of Christianity will rather lead us to shut our eyes against many things which are revolting to us in the religion of the Chinese, or the wild Americans, or the civilized Hindûs, and to try to discover, as well as we can, how even in these degraded forms of worship a spark of light lies hidden somewhere—a spark which may lighten and warm the heart of the Gentiles, "who by patient continuance in well-doing, seek for glory, and honour, and immortality." There is an undercurrent of thought in Mr. Hardwick's book which breaks out again and again, and which has certainly prevented him from discovering many a deep lesson which we may learn in the study of ancient religions. He uses harsh language, because he is thinking, not of the helpless Chinese, or the dreaming Hindu whose tenets he controverts, but of modern heretics; and he is evidently glad of every opportunity when he can show to the latter that their systems are mere *rechauffés* of ancient heathenism. Thus he says, in his introduction to the third volume:—

I may also be allowed to add, that in the present chapters, the more thoughtful reader will not fail to recognise the proper tendency of certain current speculations, which are recommended to us on the ground that they accord entirely with the last discoveries of science, and embody the deliberate verdicts of the oracle within us. Notwithstanding all that has been urged in their behalf, those theories are little more than a return to long-exploded errors, a resuscitation of extinct volcanoes; or at best, they merely offer to introduce among us an array of civilizing agencies, which, after trial in other countries, have been all found wanting. The governing class of China, for example, have long been familiar with the metaphysics of Spinoza. They have also carried out the social principles of M. Comte upon the largest possible scale. For ages they have been "what people of the present day are wishing to become in Europe," with this difference only, that the heathen legislator who had lost all faith in God attempted to redress the wrongs and elevate the moral status of his subjects by the study of political science, or devising some new scheme of general sociology; while the "positive" philosopher of the present day who has relapsed into the same positions, is in every case rejecting a religious system which has proved itself the mightiest of all civilizers, and the constant champion of the rights and dignity of men. He offers in the stead of Christianity a specious phase of paganism, by which the nineteenth century after Christ may be assimilated to the golden age of Mencius and Confucius; or, in other words, may consummate its religious freedom, and attain the highest pinnacle of human progress, by reverting to a state of childhood and of moral imbecility.

Few serious-minded persons will like the temper of this paragraph. The history of ancient religion is too important, too sacred a subject to be used as a masked battery against modern infidelity. Nor should a Christian Advocate ever condescend to defend his cause by arguments such as a pleader who is some-

\* *Christ and other Masters*. An Historical Inquiry into some of the chief Parallelisms and Contrasts between Christianity and the Religious Systems of the Ancient World, with special reference to prevailing Difficulties and Objections. By Charles Hardwick, M.A., Christian Advocate in the University of Cambridge. Parts I, II, III. Cambridge. 1858.



what sceptical as to the merits of his case, may be allowed to use, but which produce on the mind of the Judge the very opposite effect of that which they are intended to produce. If we want to understand the religion of antiquity, we must try, as well as we can, to enter into the religious, moral, and political atmosphere of the ancient world. We must do what the historian does. We must become ancients ourselves, otherwise we shall never understand the motives and meaning of their religion. Take one instance. There are some nations who have always regarded death with the utmost horror. Their whole religion may be said to be a fight against death, and the chief object of their prayers seems to be a long life on earth. The Persian clings to life with intense tenacity, and the same feeling exists among the Jews. Other nations, on the contrary, regard death in a different light. Death is to them a passage from one life to another. No misgiving has ever entered their minds as to a possible extinction of existence, and at the first call of the priest—nay, sometimes from a mere selfish yearning after a better life—they are ready to put an end to their existence on earth. Feelings of this kind can hardly be called convictions arrived at by the individual. They are national peculiarities, and they exercise a similar sway over all who belong to the same nation. The loyal devotion which the Slavonic nations feel for their Sovereign will make the most brutalized Russian peasant step into the place where his comrade has just been struck down, without a thought of his wife, or his mother, or his friends, he is never to see again. He does not do this because, by his own reflection, he has arrived at the conclusion that he is bound to sacrifice himself for his Emperor or for his country—he does it because he knows that every one would do the same; and the only feeling of satisfaction in which he would allow himself to indulge is, that he was doing his duty. If, then, we wish to understand the religions of the ancient nations of the world, we must take into account their national character. Nations who value life so little as the Hindus, and some of the American and Malay nations, could not feel the same horror of human sacrifices which would be felt by a Jew; and the voluntary death of the widow would inspire her nearest relations with no other feeling but that of compassion and regret at seeing a young bride follow her husband into a distant land. She herself would feel that, in following her husband into death, she was only doing what every other widow would do—she was only doing her duty. In India, where men in the prime of life throw themselves under the car of Jaggernath, to be crushed to death by the idol they believe in—where the plaintiff who cannot get redress starves himself to death at the door of his judge—where the philosopher who thinks he has learnt all which this world can teach him, and who longs for absorption into the Deity, quietly steps into the Ganges, in order to arrive at the other shore of existence—in such a country, however much we may condemn these practices, we must be on our guard, and not judge the strange religions of such strange creatures according to our own more sober code of morality. Let a man once be impressed with a belief that this life is but a prison, and that he has but to break through its walls in order to breathe the fresh and pure air of a higher life—let him once consider it cowardice to shrink from this act, and a proof of courage and of a firm faith in God to rush back to that eternal source from whence he came—and let these views be countenanced by a whole nation, sanctioned by priests, and hallowed by poets, and however we may blame and loathe the custom of human sacrifices and religious suicides, we shall be bound to confess that to such a man, and to a whole nation of such men, the most cruel rites will have a very different meaning from what they would have to us. They are not mere cruelty and brutality. They contain a religious element, and presuppose a belief in immortality, and an indifference with regard to worldly pleasures, which, if directed in a different channel, might produce martyrs and heroes. Here, at least, there is no danger of modern heresy springing ancient paganism; and we feel at liberty to express our sympathy and compassion, even with the most degraded of our brethren. The Fijians, for instance, commit almost every species of atrocity; but we can still discover, as Wilkes remarked in his *Exploring Expedition*, that the source of many of their abhorrent practices is a belief in a future state, guided by no just notions of religious or moral obligations. They immolate themselves; they think it right to destroy their best friends, to free them from the miseries of this life; they actually consider it a duty, and perhaps a painful duty, that the son should strangle his parents, if requested to do so. Some of the Fijians, when prevented by Europeans in the act of strangling their mother, simply replied that she was their mother and they were her children, and they ought to put her to death. On reaching the grave the mother sat down, when they all, including children, grandchildren, relations, and friends, took an affectionate leave of her. A rope, made of twisted tapa, was then passed twice around her neck by her sons, who took hold of it and strangled her—after which she was put into her grave, with the usual ceremonies. They returned to feast and mourn, after which she was entirely forgotten, as though she had not existed. No doubt these are revolting rites; but the phase of human thought which they disclose is far from being simply revolting. There is in these immolations, even in their most degraded form, a grain of that superhuman faith which we admire in the temptation of Abraham; and we feel that the time will come, nay, that it is coming, when the voice of the Angel of the Lord will reach those distant islands, and give a truer and better meaning to the wild ravings of their religion.

It is among these tribes that the missionary, if he can speak a language which they understand, gains the most rapid influence. But he must first learn himself to understand the nature of these savages, and to translate the wild yells of their devotion into articulate language. There is, perhaps, no race of men so low and degraded as the Papuas. It has frequently been asserted they had no religion at all. And yet these same Papuas, if they want to know whether what they are going to undertake is right or wrong, squat before their *karwar*, clasp the hands over the forehead, and bow repeatedly, at the same time stating their intentions. If they are seized with any nervous feeling during this process, it is considered as a bad sign, and the project is abandoned for a time—if otherwise, the idol is supposed to approve. Here we have but to translate what they in their helpless language call "nervous feeling" by our word "conscience," and we shall not only understand what they really mean, but confess, perhaps, that it would be well for us if in our own hearts the *karwar* occupied the same prominent place which it occupies in the cottage of every Papua.

#### WHAT YOU WILL.\*

NOVELS, like other accredited forms of composition, are assuming a certain typical form. One can almost as certainly predict the sort of character a novel of the times will reproduce, as an old *habitué* of the Athenian theatre could anticipate the stock materials of the contending trilogies. Achilles was always passionate, whoever brought him on the stage, Ajax was always coarse, Orestes sad, and Medea fierce. And so it has always been. There is something more than a family likeness in the popular literature of all ages. The Spanish comedy never innovated upon the same intrigue and the same set of normal characters. There were, as a thing of course, the proud Castilian brother, the *gracioso* valet making love to the heroine's maid, the identical masks serenading to the invariable balcony. The hero had always his friend, and his mistress her *confidante*; and the artist of the "cloak and sword comedy," with these stock materials, never varied them. It was not idleness in a whole school of the Elizabethan dramatists, nor lack of invention in those great creators, which impelled them to present the citizen and the citizen's wife of such stereotyped lineaments. In each of these cases, it would have been an affront to what the world expected to have tampered with the conventional type. The same thing comes to pass in the modern novel of society. In France and England it is precisely the same. We know from the opening chapter what we are to have. The wife in a French novel is always married to an older man than herself, who is always unworthy of her spiritual nature, which invariably attracts the sympathy and seduction of some penniless scoundrel who is ready to make inconceivable sacrifices of nothing with the noble resolve of outraging social morality. Among ourselves we always sit down to a novel with the certainty of finding—if a clergyman is among the stock characters—an earnest practical curate whose vocation is to bring all dreamers and enthusiasts into the decent order of working bees; while, to a certainty, the heroine, though not in Pope's sense, fulfils Pope's canon in being dowered with no character at all and as little of the Three per Cents. As to the plot, it is not more certain that Troy will fall than that the suffering lovers will be brought to the verge of starvation, when some *Deus ex machina* arrives from Australia, and portions off the happy couple with an estate and the opportunity of cultivating all the domestic virtues and a flourishing progeny.

*What You Will: an Irregular Romance*, suggests on the title page some wild and extraordinary fable, quite out of the regulation uniform. We are attracted by the promise that we may draw all sorts of conclusions or lessons from a teacher who promises such liberty of interpretation. But the title is the only variation from a standard type. It is not "what we will," but what we cannot help; and the book is neither a romance nor irregular, but only a very commonplace little story, neatly and prettily told, the incidents and characters in which we have met with a hundred times before, composed after the strictest model of the earnest school, in the traditional form, and with the most conventional scenery. Sir George Beaumont's brown tree, and the cool masses of the foreground, with the haze of the receding hills, all come out as in an academical sketch. They obey the technical rules; and in the same way *What You Will* is a pleasant graceful Idyl, not displaying the slightest invention, and never deviating in a single character from the familiar models of the novelist's studio. The old beggar with a silvery beard and a brown gaberline is not more familiar to the London exhibitions than are the working clergymen and his model wife of the modern novel.

Here is the story of *What You Will*. In the village of Acton Bars is settled a recluse who passes by the name of Edwards. Of course he has quitted the world which he might have adorned for some great wrong of which he is the victim or actor—the tale is to tell us which. The moody misanthrope is won into something like confidence by the earnest curate, Mr. Grey, who, with an income of 200*l.* a year, extends generous hospitalities to a decayed gentleman (an old artist), who visits Acton Bars for the sake of the organist's place of 40*l.* a year—which, we may observe, is something above the average stipend of a village Goss. The

\* *What You Will: an Irregular Romance*. London: John W. Parker and Son. 1858.

decayed gentleman, Mr. Westhope, is a widower, with an only and lovely daughter—his son, who pettishly quitted the domestic home in its days of affluence, having been long lost sight of. In one of his parochial perambulations, the curate, Mr. Grey, rescues from drowning a sentimental Oxonian, much addicted to fly-fishing and metaphysical speculations. This young gentleman, Leonard Brown, is roused to the realities of life by the cold bath and Mr. Grey's equally cold common sense, and finds that he has spent all his small fortune in Oxford "ticks" and a devotion to high art. He falls in love with Mr. Westhope's daughter, embarks in drawing and painting as a profession—in which of course he fails—and, by way of illustrating his nascent devotion to the real duties of life, marries the penniless young lady. All these—father, daughter, and son-in-law—emigrate to London to cultivate high art in its highest quarters—a garret. Mr. Westhope dies in this exalted pursuit; and Mr. and Mrs. Brown, rapidly driven down hill by a year of war and consequent high prices, and an incipient consumption on the lady's part, are reduced to their last shilling; from which impending catastrophe they are relieved by the appearance of the long-lost Mr. Westhope, junior, who, of course, is the misanthropic Mr. Edwards of the first chapter. This gentleman, it appears, had been consumed by the secret and life-long sorrow of a first and only love, who jilted him for a fine match with a rich and stately old gentleman, and is introduced to us as Mrs. Carlyon Flutterby. Consumed by this devouring heart-care, Mr. Westhope, junior, roamed the world, and, as we have said, turned misanthropic, and settled at Acton Bars, and in an accidental ramble to London sees his old love in a fine London carriage. He demands an interview; and his peremptory epistle falls into Mr. Flutterby's hands, who almost goes mad from not unnatural suspicions of his wife's ardent correspondent. The two old lovers, however, after mutual explanations in the street, adjourn to the husband's house, and, after vindicating each other to the entire satisfaction of Mr. Flutterby, part for ever, and Mr. Westhope embarks for California. His absence is considerably shortened to six months, and he returns at the exact moment when, as we have said, Mrs. Leonard Brown, his sister, is just about to be consigned to consumption, and her husband to a workhouse; and, of course, there is nothing left for Mr. Westhope but to provide the young couple with a handsome income, and himself with the serene anticipations of peace and happiness all round. The earnest curate is rewarded as an ecclesiologist should be, with the prospect of holding the church, and "clearing out those ugly big pews." Mr. Leonard Brown casts away his dreamy habits, and his brother-in-law "no longer walls up his heart from all outward sympathy."

The sole irregularity of the romance consists in the circumstance that it only occupies a hundred and ninety pages—which, in these three-volume days, is a pleasing innovation. As for the characters, they are the old stock ones. Mr. and Mrs. Carlyon Flutterby are reminiscences of the Dedlock group; and how exactly the present writer has caught the manner of Dickens, a single extract will show:—"Ha! ha! laughed the cruel wind, swirling, now through the long, dark corridors of the house, and away far down into the basement, and among the black, slimy cellars, where is buried many an arch of massive Roman brick-work," &c. And, were we disposed to be critical, we should at least remark that the incident of a gloomy, self-torturing recluse awakened into a momentary sympathy with humankind by the joy-bells of Christmas, has had its prototype in a German author of whom the world has heard; while a botanist—which the author is—should not have made the forget-me-not flower in April, which month is not the season for the floricultural operation of budding roses.

As we have said, there is not a character or incident in this little story which bears the slightest trace of originality. The amateur artist's failure, the moral that life is intended for working and daily duties, and the lesson that the best corrective for diseased sentiment is practical sympathy with human kind, have been urged before. But with every drawback, we must pronounce that the old stock story is gracefully told, and the writer has a good and sound heart with considerable command of language. Just as the stage must be tenanted by its recognised and typical characters, the novelist, we suppose, must work with the old lay figures; and where we do not meet with an inventor we do not care if the old tune is, as in this case, gracefully played over again.

#### THE FACTORY MOVEMENT.\*

NOTHING would be more interesting than an impartial account of the agitations of the nineteenth century. It would bear the same sort of relation to the history of the present day that "Secret Memoirs" bear to the history of the past. Treaties and battles, debates and Acts of Parliament, are not only dry reading, but are in themselves unintelligible and useless. They reveal no principles of human nature—they furnish no guide for future action. History has no claim to the character of philosophy teaching by example, unless it can disclose the deep, long-hidden causes of which these are only the final outcrop. And one great advantage which the historian of the present day will enjoy is, that these causes will not have to be dug out of

the correspondence of silly courtiers or the scandalous memoirs of intriguing women—they lie patent on the surface, and are known to all the world. Masses of men are as liable to unworthy motives as individuals; they are just as often ruled by favourites, and gulled by artful tongues; but popular governments are free from the mean trickeries of backstairs influence. Whatever evils belong to the agitations which take its place are at least done in the light of day. Posterity can load the right culprits with their due censure, and extract a warning for the present from the errors of the past. It is surprising that so fertile a field for the philosophical historian should not have been specifically dealt with. Agitations are now-a-days the motive power of all national action in this country, and the history of England is but a quarter told without them.

These thoughts are suggested rather by the promise contained in the title, than by the actual merits of "Alfred's" performance. He has brought no other qualification to his task than that of intense and heated partisanship. Instead of an impartial account of a great conflict between two classes—one powerful in their numbers, the other in their wealth—he has devoted himself to composing a wordy panegyric on all, wise or foolish, who took his side of the question. Even of the legislation on the subject his account is scanty and defective; and what there is of it is buried in a mass of platform speeches and eulogistic memoirs that weary the most patient research. The whole is flavoured with commonplaces suggested by that watery species of piety peculiar to old women and Evangelical biographers.

It was not till quite the end of last century that the sufferings of the factory children began to attract attention. No doubt they were not the first, nor the only apprentices that were maltreated. But the collection of them in large numbers in single factories, in consequence of Arkwright's inventions, necessarily hardened that maltreatment into a system, and brought it more startlingly under the notice of the budding philanthropy of the day. The first phase of the question with which Parliament was called upon to deal was that of the parish apprentices. It was the practice of manufacturers to bargain with overseers of distant parishes to take their pauper children off their hands. How profitable the bargain was to the manufacturer, and how little the welfare of the children was regarded in it, appears from the fact that a condition was some times added that an idiot child should be taken in the batch. What became of the idiot child no one ever ascertained. Of course the children thus apprenticed at a distance from their birthplace were perfectly friendless and helpless. It was nobody's province to protect them, and it was the manufacturers' interest to overwork them. If their ankles or their spines would curve with excessive standing, if the dust of the cotton-heekling wore out their lungs and brought them to an early grave, or if they sunk under the punishments necessary to keep their exhausted little frames up to the work—why, there were plenty more where they came from. The mine of pauper children was not nearly worked out—there was always an abundance of accommodating overseers who were only too happy to supply candidates for the vacant apprenticeships. But in process of time, the victims who got off with deformity or permanent ill-health grew up to tell the tale. Dark stories of brutality began to get abroad, and came to the ears of some stray philanthropists of the Howard or Wilberforce school, who were induced to investigate the matter. Then began the first whisperings of that terrible array of anecdotes with which in later years the Ten-hours platforms used to ring. They had not reached their culmination. No one then spoke of children at work twenty-one hours out of the twenty-four, or of thirty-three weals from the strap being counted on the back of a child of ten; nor had the dreaded "billy-roller" taken its place among the instruments of factory punishment. But even the tales of fifteen or sixteen hours' work wrung from children of tender years by the lash of the overseer was enough to invite the interference of Parliament at a time when the manufacturers were scarcely a represented interest, and the *laissez-faire* of the political economists was only the doctrine of a few scattered students. At the instance of the first Sir Robert Peel, an Act was passed in 1802, forbidding the employment of parish apprentices in factories during any part of the night, or for more than twelve hours in the day. It would have spared some subsequent contention if he had extended to all children the protection to which paupers had obviously no exclusive claim. By the time that the war was concluded, and Parliament had leisure to turn its attention to domestic questions, the complaints of factory barbarities had again become loud enough to induce Sir Robert Peel to step forth for their suppression. Accordingly, in 1815, he introduced a bill for the purpose. But this time the manufacturers were stronger and more on the alert. They adopted the usual tactics of Parliamentary obstruction; and by referring the question to a Select Committee, first in one House, and then in the other, they succeeded in postponing a decision for four years. And even when, in 1819, the Act was passed, it was found that, as consequence of concessions to opponents, it failed to afford the remedy required. It only extended to cotton mills, and it limited the duration of youthful labour to twelve hours instead of ten—which was the limit which had been fixed by the most eminent of the medical witnesses. To these two points, therefore, subsequent agitation was directed. The permanent advantage gained was the absolute prohibition of labour under nine years of age—a limit which was afterwards reduced by the Act of 1844 to eight, but was never otherwise disturbed.

\* *The History of the Factory Movement, from the Year 1802 to the Enactment of the Ten Hours Bill, 1847.* By "Alfred." 2 vols. London: Simpkin, Marshall, and Co. 1857.



For the ten years that followed the Act of 1819, the agitation was very languidly conducted. In 1825, the Saturday half-holiday was added to the exemptions of the young; but no further step was made during the reign of George IV. The movement seems to have gained life from the contagious excitement of the Reform agitation, although it was in the main revived and conducted by Tories. It was not till 1830-31 that it began to re-appear; and its resuscitation seems to have been principally due to Mr. Oastler, who was a strange combination of "Church and King" politics with the powers and sympathies of a demagogue. All the effective platform agitation of the next fifteen years seems to have been his work. "Alfred" has preserved a most ample selection of his speeches and newspaper letters. They scarcely deserve even such an immortality. They are so weak, so commonplace, so incoherent, that it is hard to conceive how he could have gained the influence with the mechanics which he certainly possessed. The only explanation that can be suggested lies in the popular taste for noisy zeal in a speaker, and capital letters in a writer. Mr. Oastler's oratorical powers were never brought to a Parliamentary test, or he might possibly have been found out. Within the walls of the House of Commons Mr. Sadler headed the movement, until he was ejected by the Reform Bill, without any other immediate result than the appointment of the Committee which still bears his name. To him, however, rightly belongs the credit of gaining one of the great objects of agitation—the extension of the Twelve-hours Act to other factories besides those of cotton—although the Statute was not actually passed till 1833. The Factory movement was after this narrowed to a mere question of hours. The Yorkshire and Lancashire mechanics, with Lord Ashley as their spokesman, contended for ten hours—all the statesmen of the day, Conservative as well as Liberal, stoutly refused to go below twelve. Lord Ashley, year after year, used to paint in the most affecting colours the evils which arose from the employment of women and children in factories, and which could clearly only have been cured by their exclusion from factories altogether; and his opponents would reply, with equal want of logic, that it was a first principle of political economy to leave unfettered the contracts between employer and employed—as if women and children were free agents to contract. The Whigs remained stout twelve-hour men until their exclusion from office; but a bath in the cleansing waters of Opposition cleared their eyesight. When the late Sir Robert Peel brought in, in 1844, his Bill to provide for the education of Factory children, and to extend to women of all ages the twelve-hour limitation, Lord John Russell and Mr. Macaulay joined Lord Ashley in demanding a ten-hours clause both for women and young persons. This adhesion gave Lord Ashley a temporary success; but the attachment of the Conservative party to their leader was still too strong to allow them to dare the prospect of his resignation. The readiness with which they yielded to the Ministerial whip on that occasion and reversed their vote, is fresh in the memory of all. It was not till 1847, when the Corn-law contest had broken the link which bound them to him, that the Factory movement gained its final triumph.

The Factory struggle is remarkable for more than its intrinsic importance, and we wish that it could have found a worthier chronicler than "Alfred." It is one of the rare instances where those who have had no representatives in the Legislature have obtained justice, and more than justice, in the teeth of those who have. It is, moreover, an instance of the profound indifference to theoretical symmetry which has always been a feature of British legislation, and which is gall and wormwood to a prominent school of politicians. Sir Robert Peel argued, with much apparent justice, that the maltreatment of children was not confined to factories, and that interference in one case involved interference in others. He produced instances from many trades, but especially from among the various workers in iron. His facts and his logic were alike irrefragable. But yet the sufferings of the factory children have been remedied; and few will now question the success of the remedy, though it appears to be impossible to extend it to many who logically fall within the same category of wrong. Parliament wisely judged that the continued existence of a large evil did not neutralize the benefit of sweeping away a small one.

#### RECENT ULTRAMONTANE POETRY.\*

THERE has been no period of religious revival or controversy which has not been characterized by a poetical accompaniment. It is something more than a natural form of expression which the prevailing spirit of the age takes. Poetry has been frequently used as an element in controversy. In earlier times the Ariens are said to have disseminated their views by what were equivalent to popular ballads; and much of the immediate success of the Reformation may be traced to the vernacular hymns, and perhaps more to the vulgar and strong satirical ballads which were directed against the abuses of the hierarchy. Above and beyond this, which is only a polemical use of versification, an interesting inquiry might be conducted as to the actual results to religion of religious poetry. And here it is remarkable to observe that, although for nearly

two thousand years Christianity has been the religion of Europe, scarcely one poem of a directly religious purpose has established itself in the very highest rank of literature. Milton's great epic is scarcely an exception. He resolved—and this was his first object—to write an epic. The Christian form forced itself upon him because, with his religious views, he could not dispense with it. It was, after all, long a question with him between Adam and Arthur. Dante's Divine Comedy is rather a political satire, and it takes a religious form because those long sharply-sculptured friezes of portraiture had presented themselves to his mind in the accredited and conventional forms of mediæval theology. Tasso's epic is, at the best, but second-rate in its class. The strength of religious poetry is in its occasional pieces. Many of the mediæval hymns have perhaps had greater effects on the European mind than the higher efforts of the Christian muse. This may be accounted for by their use in the liturgies of the Western Church; but of later years such collections as Watts' and Cowper's hymns, and in our own times the *Christian Year*, have formed, and at the same time sustained, the spirit of the bodies from which they emanated. They reflect both faithfully and creditably the general principles of the Church of England and of Dissent. They are appealed to alike by friends and foes as unexceptionable witnesses. They flow out of a settled habit of mind, and clearly were not written for any proselytizing purpose. It is in this aspect that religious poetry ought to be viewed; and for this purpose the history of the literature of any age is incomplete without a survey of that form which the religious spirit of the age takes for its poetical developments.

The two works whose titles we subjoin have something in common. They are written by educated and accomplished scholars—both Academics, and both "perverts." This, we believe, is the recognised phrase for seceders from the Church of England to that of Rome. It is quite natural, and according to precedent, that poets should be vacillating in their religion. Ben Jonson and Dryden have preceded Messrs. De Vere and Caswall. *May Carols* and the *Masque of Mary* were, however, inspired by a temporary and occasional *afflatus*. They are connected with the recent promulgation *de fide* of the article of the Immaculate Conception. Quite apart from the polemical importance and significance of this new development of the Romish doctrine, it is a subject which would naturally attract the poetical mind. The muse of the Vatican has slumbered long, and we cannot remember any very distinct or marked appeal which, through poetry at least, it has addressed either to its own votaries or to Protestant susceptibilities. The Immaculate Conception is, however, just the subject to stir the poetical mind. In this point of view we regard these poems with some interest. They come before us as works of art. Critics are permitted to view other efforts of art, consecrated to Mariolatry, without being asked to agree with their controversial purpose. Sir Culling Eardley's gallery is rich in Murillos of the Immaculate Conception, and the *Saturday Review* can hardly be suspected of much sympathy with the Bull *Ineffabilis*. As artists only are we now concerned with the poets of the Immaculate Conception. The poetry of Rome is intertwined with the religion of Mary. It is not only essentially a poetical subject, but it may be said that it has arisen from the poetical spirit. Mariolatry is a natural growth of that spirit, and it has culminated in its present theological form by the ordinary process of finding a concrete impersonation of certain abstract ideas and typical conceptions of purity, beauty, sweetness, and holiness. Given the philosophical notion of passionlessness and sinlessness, and the Immaculate Conception is its logical result. It is no wonder, then, that it should be poetically treated; and it is worthy of notice merely as a literary phenomenon and a characteristic of the age which, somehow or other, has added it to the creed of so large a portion of Christendom.

Mr. Caswall has adopted for his Hymn to Mary, for such it is, the form of a masque. Nothing less than the denizens of the halls of immortality are introduced in his various scenes. The angels and archangels present themselves in the shape of Adam and Eve, the Prophets and Kings of the Old Law, and salute Mary, a child asleep in the Temple, in various canticles—processions of priests pass before the Virgin, throned in majesty, as the Queen of Heaven—and, finally, Gabriel supplicates the Virgin's "sceptered majesty," "with her imperial presence, to adorn the highest heavens." This request is granted. The angels reappear and sing the glories of Papal Rome, with a prophecy of the promulgation of the doctrine of the Immaculate Conception. To say the least of it, this is strong theological food for even Ultramontane digestion. As far as the mere machinery of the masque is concerned, there is a good deal of pretty imagery; but it is a masque; and there is, artistically speaking, too much of flowers and gems and stage properties. The tinsel is rather obtrusive; the plants, though delicate, are of the conservatory; and somehow we get a general impression of the ballet. The rubrics, or stage directions—we cannot exactly distinguish between them—have a touch of the Haymarket. "A spacious flowery lawn surrounded by cedars," "Innocents dancing and scattering aromatic blossoms," "A car drawn by six ethereal steeds marvellously glittering," betray their inspiration. Still, the whole poem, to those to whom it is not very profane, must be very pretty. We can hardly believe that it will convey in any quarter the notion of sublimity. The theology, as befits the celebration of a development of this portentous magnitude,

\* *May Carols*. By Aubrey de Vere. London: Longmans.  
*The Masque of Mary; and other Poems*. By Edward Caswall, of the Oratory, Birmingham. London: Burns and Lambert.

is, to say the least of it, somewhat in excess. A single specimen will be sufficient:—

Hail, thou first-begotten daughter  
Of the almighty Father's love;  
Temple of eternal glory,  
Pure and spotless turtle-dove!  
Mistress of the earth and skies,  
Choicest flower of paradise!

Hail to her whose deep foundations  
On the lofty hills are laid;  
Joy of endless generations,  
Loved before the worlds were made.

We say it in no controversial spirit, but a new Bible, in which the texts imbedded in the above lines shall not be unquestionably applied to Another than the Virgin Mary, is to be expected if such an application of them is now permissible. We cannot, however, deny that Mr. Caswall, with an abundant fancy and a large and varied power of rhythmical conception, possesses force, considerable command of language, and a delicate sense of harmony. Yet his volume is worthy of attention, not so much for the poetical gifts which unquestionably it displays, as upon higher grounds. It is a singular, and in our experience unparalleled example, of the results upon an educated mind of accepting a single doctrine and pursuing it unhesitatingly to its last results. It presents a problem in psychology.

Mr. De Vere has already made himself a name among our minor poets. His volume is artistically conceived. Like Tennyson's *In Memoriam*, and Herbert's *Temple*, and Wordsworth's *Ecclesiastical Sketches*, it is in a serial form—a term, by the way, incorrectly applied to a single work published in monthly fragments. Among Roman Catholics, the month of May is dedicated to the Virgin. Hence the *motif* of Mr. De Vere's volume; and we are bound to say that it is a very beautiful collection. There is much less to offend general susceptibilities, and much less of exaggeration, than in Mr. Caswall's collection, while there is a good deal more of the real poetic and subjective spirit. We do not say that Mr. De Vere's theology is in the least degree below Mr. Caswall's. They mean the same thing; but Mr. De Vere says it in a finer spirit, and such as disagree with him will reasonably say that his production is on that account the most dangerous of the two. This is not our immediate point—we treat these controversialists chiefly as poets. Here is a natural little sketch of spring-time:—

When April's sudden sunset cold,  
Through boughs half clothed with watery sheen  
Bursts on the high, new-cowslipped wold,  
And bathes a world half gold, half green,  
Then shakes the illuminated air  
With din of birds; the vales far down  
Grow phosphorescent here and there;  
Forth flash the turrets of the town;  
Along the sky dim vapours seud;  
Bright zephyr and the choral main;  
The wild ebullience of the blood  
Rings joy-bells in the heart and brain:  
Yet in that music discords mix;  
The unbalanced lights like meteors play;  
And, tired of splendours that perplex,  
The dazzled spirit sighs for May.

Mr. De Vere, however, would scarcely thank us—indeed, we should not be doing him justice—were we to confine our extracts to poems which contained no expression of his object. We are bound to say that there is scarcely a single poem in which reverence, and something more than reverence, is not offered to her whom he salutes as the Queen and Sovereign of May. If, in Mr. De Vere's estimate, all nature and all life are to be viewed as rightly employed in one only service to the Virgin Mary, and if nature has but one voice to dignify and deify her, we shall not controvert the point. Enough to say that it is his view, and he elaborates it with great skill and much of true poetical feeling. The following sketch is at least ingenious, and neatly expressed, though not without a reminiscence of Tennyson. We quote it too, because, in its pleasanter reference to our common England, it contrasts favourably with the savage vituperation of all that is English which characterizes Mr. Caswall and too many of his fellow-converts:—

As children, when, with heavy tread,  
Men sad of face, unseen before,  
Have borne away their mother dead—  
So stand the nations, thine no more.

From room to room those children roam,  
Heart-stricken by the unwonted black;  
Their home no longer seems their home;  
They search, yet know not what they lack.

Years pass: Self-Will and Passion strike  
Their roots more deeply day by day;  
Old servants weep; and "how unlike,"  
Is all their tender neighbours say.

And yet at moments, like a dream,  
A mother's image o'er them flits;  
Like her's their eyes a moment beam;  
The voice grows soft; the brow unkitts.

Such, Mary, are the realms once thine,  
That know no more thy golden reign.  
Hold forth from heaven thy Babe divine!  
O make thine orphans thine again!

## ADVERTISEMENTS.

### THE SATURDAY REVIEW

OF

POLITICS, LITERATURE, SCIENCE, AND ART.

Price 6d. unstamped; or 7d. stamped.

In consequence of numerous applications from persons desirous of completing their Sets of the "Saturday Review," all the early Numbers have been reprinted; and the Publisher is now able to deliver single copies of each number from the commencement, at 6d. each copy, unstamped. He is also prepared to supply entire volumes as under:—

|                         |                 |                |          |
|-------------------------|-----------------|----------------|----------|
| Vol. I. cloth lettered, | price 18s. 6d., | or half-bound, | 19s. 6d. |
| " II. "                 | " 20s. 6d.      | " "            | 23s. 6d. |
| " III. "                | " 16s. 6d.      | " "            | 19s. 6d. |
| " IV. "                 | " 16s. 6d.      | " "            | 19s. 6d. |

Also Reading Cases, to contain single copies of the paper, price 1s. 3d.

London: Published at 39, SOUTHAMPTON STREET, STRAND, W.C.  
And supplied by all Booksellers in Town and Country.

**ROYAL PRINCESS'S THEATRE.**  
Under the Management of Mr. CHARLES KEAN.—LAST SIX NIGHTS OF THE PANTOMIME.

Monday (last time this season), THE CORSIAN BROTHERS. Tuesday, Thursday, and Saturday (last time for the present), A MIDSUMMER NIGHT'S DREAM. Wednesday, LOUIS XI. Friday, HAMLET. And the PANTOMIME every evening.

**PHOTOGRAPHIC SOCIETY.**—THE EXHIBITION OF PHOTOGRAPHS is now open at the SOUTH KENSINGTON MUSEUM, DAILY, from 10 till 5, admission 1s.; and every Monday, Tuesday, and Wednesday evenings, from 7 till 10, admission 6d. The Brompton and Putney Omnibuses pass every five minutes. Season Tickets, 5s. each. The Exhibition of the French Photographic Society has just been added to the collection.

**THE ARCHITECTURAL MUSEUM, SOUTH KENSINGTON MUSEUM, W.**—On WEDNESDAY NEXT, at Eight o'clock, Mr. G. G. SCOTT, A.R.A., will LECTURE "On the SELECTION OF OBJECTS FOR STUDY IN THE ARCHITECTURAL MUSEUM." This Lecture is especially intended for Carvers and Art-workmen.

Prizes for Metal Work, Wood Carving, Drawing from Specimens in the Collection, and Modelling in Plaster, are now offered.

Particulars may be had by written application.

JOSEPH CLARKE, F.S.A., Hon. Sec.

**THE LATE AUGUSTUS STAFFORD, ESQ., M.P.**—Messrs. DICKINSON will have on view during the ensuing fortnight a LIFE SIZE PORTRAIT of the late Mr. STAFFORD, which may be seen at their establishment, 114, NEW BOND STREET.

**BANK OF DEPOSIT.**—ESTABLISHED A.D. 1844.  
3, PALL MALL EAST, LONDON.

Parties desirous of Investing Money are requested to examine the Plan of the Bank of Deposit, by which a high rate of interest may be obtained with perfect security. The interest is payable in January and July.

PETER MORRISON, Managing Director.

Forms for opening Accounts sent free on application.

**GLOBE INSURANCE,**  
CORNHILL AND CHARING CROSS, LONDON.  
ESTABLISHED 1803.

CAPITAL, ONE MILLION, ALL PAID-UP AND INVESTED.

POWELL NEWSAM, Esq.—Chairman.

JOHN EDWARD JOHNSON, Esq.—Deputy-Chairman.

GEORGE CARR GLYN, Esq., M.P.—Treasurer.

FIRE, LIFE, ANNUITY, ENDOWMENT, and REVERSIONARY business transacted.

A BONUS DIVISION will be made at 31st December, 1858, of Profits on the Life Policies on the Participating Scale.

It is the practice of this Office to allow Thirty Days for the Payment of Renewal Life Premiums, whether the life insured has failed or not.

WILLIAM NEWMARCH, Secretary.

**THE LONDON WINE COMPANY (Limited), 1, PRINCES STREET, REGENT STREET, and 43 and 44, LIME STREET, CITY,** supply PURE WINES at the lowest possible prices. For example, they charge 30s. and 35s. per dozen for pale golden or brown Sherries, shipped by the celebrated Spanish house, Duff, Gordon, and Co.; fine fruity Ports, at 38s. and upwards; sparkling and creaming Champagne direct from the vineyards of Epernay, at 45s. 6d.

HENRY ROBERTSON, Manager.

**MILITARY OUTFITS FOR INDIA AND THE COLONIES** furnished at the shortest notice.—NAVAL OUTFITS, for the Royal or Mercantile Service, carefully and speedily provided.—PRIVATE OUTFITS, to any extent, supplied.—In the LADIES' OUTFITTING DEPARTMENT every article is selected with the utmost regard to neatness and economy; and experienced females are in constant attendance.—Apply to S. W. SILVER and Co., Manufacturers, at their Warehouse, Nos. 66 and 67, Cornhill, and 3 and 4, Bishopsgate-street (opposite the London Tavern), where their waterproof fabrics and India-rubber manufactures may be had in every variety.

**DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.**  
THE PUREST AND MOST PALATABLE, is prescribed by the most eminent British and Foreign Physicians.

OPINION OF DR. PEREIRA, F.R.S.

"WHETHER CONSIDERED WITH REFERENCE TO ITS COLOUR, FLAVOUR, OR CHEMICAL PROPERTIES, I AM SATISFIED THAT, FOR MEDICINAL PURPOSES, NO FINE OIL CAN BE PROCURED."

Sold only in IMPERIAL Half-pints, 2s. 6d.; Pints, 4s. 6d.; Quarts, 9s.; and labelled with Dr. de Jongh's stamp and Signature, WITHOUT WHICH NONE CAN POSSIBLY BE GENUINE, by most respectable Chemists.

SOLE BRITISH CONSIGNERS,

ANSAR, HARFORD, AND CO., 77, STRAND, LONDON, W.C.

CROSSE AND BLACKWELL,

PURVEYORS IN ORDINARY TO HER MAJESTY,

**RESPECTFULLY invite attention to their PICKLES, SAUCES, TART FRUITS, and other Table Delicacies, the whole of which are prepared with the most scrupulous attention to wholesomeness and purity. A few of the articles most highly recommended are—Pickles and Tart Fruits of every description, Royal Table Sauce, Essence of Anchovies, Soho Sauce, Essence of Anchovies, Jam, Jellies, and Orange Marmalade, Anchovy and Bloaters Pastes, Strasbourg, and other Potted Meats, Calf's-Foot Jellies of various kinds for table use, M. Soyer's Sauces, Relish, and Aromatic Mustard, Carstairs' Sir Robert Peel's Sauce, and Payne's Royal Osborne Sauce. To be obtained of most respectable Sauce Vendors, and wholesale of CROSSE AND BLACKWELL, 21, Soho-square, London.**



**ORNAMENTS FOR THE DRAWING-ROOM, LIBRARY, AND DINING-ROOM,** consisting of a great variety of Vases, Figures, Groups, Inlaid, Candlesticks, Inlaid Tables, &c., in Derbyshire Spar, Marble, Italian, Alabaster, Bronze, &c., manufactured and imported by J. TENNANT, 140, Strand, London.

**CLARKE'S NEW PATENT PYRAMID NIGHT LAMPS.** Tin at 1s., Lacquered or Bronzed, 1s. 6d. each. For burning the New Patent Pyramid Night Lights; the most convenient, safe and economical yet introduced. Sold by all Grocers and Lamp Dealers, and wholesale by S. CLARKE, 55, Albany-street, Regent's Park, and by PALMER and Co., Clerkenwell, London, E.C.

**ARTISTS' GENERAL BENEVOLENT INSTITUTION.** for the Relief of Decayed Artists, their Widows and Orphans.—Instituted 1814.—Incorporated by Royal Charter, 1842, under the immediate protection of Her Most Excellent Majesty the QUEEN.

Patron—His Royal Highness The PRINCE CONSORT, K.G.

Vice-Patrons.

The Duke of Buccleuch, K.G. The Earl of Yarborough.  
The Duke of Sutherland, K.G. Lord Lyndhurst.  
The Marquis of Lansdown, K.G. Sir John Lubbock, Bart.  
The Earl of Grey, K.G. Jesse Watts Russell, Esq.  
The Earl Stanhope.

President—Sir CHARLES LOCK EASTLAKE, P.R.A.

The Nobility, Friends, and Subscribers are respectfully informed that the FORTY-THIRD ANNUARY FESTIVAL will be celebrated in Freemasons' Hall, on SATURDAY next, the 27th instant.

The Right Hon. Lord ELCHO, M.P., in the Chair.

Stewards.

Thomas Oldham Barlow, Esq. Henry Graves, Esq.  
Edward William Bates, Esq. J. Calcott Horsley, Esq., A.R.A.  
E. J. Cobbett, Esq. Joseph Jennings, Esq.  
Thomas Smith Cape, Esq. Richard James Lane, Esq., A.R.A.  
Francis S. Carr, Esq. W. Leighton Leitch, Esq.  
Henry N. Davis, Esq. Charles George Lewis, Esq.  
William C. T. Dobson, Esq. Rupert Potter, Esq.  
George John Durrant, Esq. Henry Southgate, Esq.  
Ernest Gambert, Esq. William Thompson, Esq.  
Peter Graham, Esq.

Dinner on Table at Six precisely. Tickets, £1 1s. each, to be had of the Stewards; of HENRY WYNDHAM PHILLIPS, Esq., Honorary Secretary, 8, George-street, Hanover-square; and of the ASSISTANT-SECRETARY, 19, Great Cornam-street, Russell-square, W.C.

WILLIAM JOHN ROPER, Assistant-Secretary.

**THE ROYAL ASSOCIATION FOR PROMOTION OF THE FINE ARTS IN SCOTLAND.**

FOUNDED IN 1833.—INCORPORATED BY ROYAL CHARTER 1847.

PLAN FOR THE CURRENT YEAR 1858.

FIRST.—Each Subscriber will have a chance of obtaining a VALUABLE WORK OF ART, at the Annual General Distribution in July, 1858.  
SECOND.—Each Subscriber will receive a Large and Costly Engraving of "THE POLITICIANS," 21 by 17½ inches, executed by HENRY LEMON, after the well-known Picture by ALEXANDER H. BURN.

THIRD.—Each Subscriber who, between the years 1854 and 1858 inclusive, has paid up, is one or more payments, the amount of Five Subscriptions of One Guinea each, will receive, in addition to the Engravings or Illustrated Works which will be annually issued as usual, an impression of a magnificent Plate, upwards of 33½ by 23 inches in size, engraved by W. H. Boulton, after the first Great Picture executed by the Association for the National Gallery—"CHRIST TEACHING HUMILITY," by ROBERT SCOTT LAUDER, R.S.A.

"THE SOLDIER'S RETURN."—The distribution of this Work, to which the Subscribers of last year are entitled, along with copies of the Annual Report, which has been submitted to the Board of Trade, as the Charter directs, has now been completed; but if, from change of residence or other cause, any omission has occurred, it will be immediately rectified on application to the Secretary.

WORKS OF ART have already been selected for the present Exhibition of the Royal Scottish Academy for distribution in July, 1858, among the Subscribers for the current year, amounting in value to £2668.

The collection of the Subscriptions for the current year is now in the course of being made by the various Honorary Secretaries in their respective districts, to whom intending Subscribers are requested to furnish their names without loss of time; or to the Secretary in Edinburgh, Mr. J. A. BELL, Architect.

LIST OF HONORARY SECRETARIES IN LONDON.

William Tweedie, Publisher, 337, Strand.  
Charles Robinson, 99, Long-acre.  
W. G. Drake, 43, Louthbury.  
Archibald T. Ritchie, Scottish Equitable Life Office, 26, Poultry.  
F. N. Johnston, 8, Fenchurch-street.  
John H. Koch, 157, Gresham House, Old Broad-street.  
Smith, Elder, and Co., 65, Cornhill.  
C. Hitchcock, 67, Lombard-street.  
Edinburgh, 69, York-place, March, 1858.

W. D. McCombie, 55, Hatton-garden.  
F. A. Curtis, 9, Crescent, New Bridge-street, Blackfriars.  
William Wright, Messrs. Hankey, Bankers, 7, Fenchurch-street.  
J. W. Terry, Unity Joint Stock Mutual Banking Association, Unity Buildings, 10, Cannon-street.  
G. Donne, 155, Leadenhall-street.  
Thomas Gray, 74, Cornhill.

**SOCIETY OF FRIENDS.—PRIZE ESSAY.**

A Gentleman who laments that, notwithstanding the population of the United Kingdom has more than doubled itself in the last fifty years, the Society of Friends is less in number than at the beginning of the century; and who believes that the Society at one time bore a powerful witness to the world concerning some of the errors to which it is most prone, and some of the truths which are the most necessary to it; and that this witness has been gradually becoming more and more feeble, is anxious to obtain light respecting the causes of this change. He offers a PRIZE OF ONE HUNDRED GUINEAS for the best ESSAY that shall be written on the subject, and a PRIZE OF FIFTY GUINEAS for the one next in merit. He has asked three Gentlemen, not members of the Society of Friends, to pronounce judgment on the Essays which shall be sent to them. They have all some acquaintance with the history of the Society, and some interest in its existing members; and as they are likely to regard the subject from different points of view, he trusts that their decision will be impartial; that they will not expect to find their own opinions represented in the Essays; and that they will choose the one which exhibits most thought and Christian earnestness, whether it is favourable or unfavourable to the Society, whether it refers the diminution of its influence to degeneracy, to something wrong in the original constitution of the body, to the rules which it has adopted for its government, or to any extraneous cause.

Rev. F. D. MAURICE, Chaplain of Lincoln's Inn; Professor J. P. NICHOL, Glasgow; and Rev. E. S. PEYCE, Gravesend, have agreed to act as Judges, to whom the Essays may be sent, postage free, to the care of C. S. KIRK, Esq., Messrs. SMITH and ELDER, Cornhill, on or before 1st of October, 1858. Each Essay to be accompanied by a sealed letter, containing the name and address of the writer, the Essay and letter to bear the same motto. The MSS. of the unsuccessful Essays will be returned, on application with their letters unopened, and the successful essays become the property of the Donor.

**RETIRED PHYSICIAN,** whose hands of life have nearly run out, discovered while in the East Indies a certain cure for consumption, asthma, rheumatism, coughs, colds, &c. The remedy was discovered by him when his only child, a daughter, was given up to die. He had heard much of the wonderful restorative and healing qualities of preparations made from the East India Hemp, and the thought occurred to him that he might make a remedy for his child. He studied hard, and succeeded in realizing his wishes. His child was cured, and is now alive and well. He has since administered the wonderful remedy to thousands of sufferers in all parts of the world, and he has never failed in making them completely healthy and happy. Willing to do as much good as possible, he will send to such of his afflicted fellow-men as request it, this Recipe, with full and explicit directions for making it up and successfully using it. He requires each applicant to enclose him six stamps—one to be returned as postage on the Recipe, and the remainder to be applied to the payment of this advertisement.—Address H. JAMES, M.D., 14, Cecil-street, Strand.

**RECREATIONS FOR THE PEOPLE.—LABOURER'S CLUBS, &c.**—Any one who has aided in promoting or managing the above, will much oblige by communicating facts, plans, rules, suggestions, or results, to Rev. J. ESSKINE CLARKE, Derby.

**SOLICITOR (M.A. Cambridge)** can take one or two **ARTICLED CLERKS.** The office of his Firm is in the best part of Westminster, and their business is extensive and varied. He will personally superintend and instruct the clerks.—Address S. G., care of Messrs. Brown and Standfast, Newspaper Agents, 4, Little George-street, Westminster, S.W.

**2D. DISCOUNT IN THE SHILLING** allowed off all NEW BOOKS, MAGAZINES, &c., for CASH, at WILLIAM DAWSON and SONS, Booksellers, 74, Cannon-street, City, London. (Established 1800.)

**WHY CONTINUE TO PAY FULL PRICE?**—Fourpence discount in the Shilling off Music, post-free; Twopence discount in the Shilling off all Books, Magazines, Maps, Prints, &c. A detailed Prospectus sent post-free to all applicants. S. and T. GILBERT, 4, Copthall-buildings, back of the Bank of England, London, E.C. Copy the address. N.B. All warranted perfect in every respect, and precisely the same as if the full price were paid.

**WHAT WILL THIS COST TO PRINT?** is often a thought passing through the minds of literary and public characters, and persons of benevolent feelings. Apply as under, and you will receive every information required. Every description of Printing, Engraving, Lithography, and Book-binding executed. RICHARD BARRETT, Mark-lane, London. Established 25 years.

**TO BOOK-BUYERS.—A CATALOGUE** of valuable SECOND-HAND BOOKS, in first-rate condition, in all classes of STANDARD LITERATURE, Gratis, on receipt of a stamp for postage. W. HEATH, 407, Oxford-street, London.

**CHEAP BOOKS.**—Surplus Copies of "Tom Brown's School-days," Dr. Livingstone's "Africa," Ruskin and Turner's "Harbours of England," "Stephenson's Life," and many other Books, are now on Sale at BULL'S LIBRARY, at greatly reduced prices. Catalogues forwarded post free on application, also Prospectuses of the Library. BULL'S LIBRARY, 19, Holles-street, Cavendish-square, London, W.

**THE LATE GENOESE INSURRECTION DEFENDED.** Parties in Italy: What are they? What have they done? By JOSEPH MAZZINI. Price One Shilling.—London: HOLYOAKE and Co., 147, Fleet-street, E.C.

Just published, in Post 8vo, price 9s. cloth,

**RECOLLECTIONS OF THE LAST DAYS OF SHELLEY AND BYRON.** By E. J. TRELAUNT.

EDWARD MOXON, DOVER-STREET.

Price 18s. cloth,

**HAYDN'S DICTIONARY OF DATES.** Eighth Edition, with Additions and Corrections by B. VINCENT, Assistant-Secretary and Keeper of the Library of the Royal Institution of Great Britain.

EDWARD MOXON, DOVER-STREET.

**NEW WORK BY THE AUTHOR OF "CURIOSITIES OF LONDON."** On March 25th, with a Frontispiece by John Gilbert, and Twelve Views of Public Schools, price 6s. cloth.

**SCHOOL-DAYS OF EMINENT MEN:** with Sketches of the Progress of Education in England, from the Reign of King Alfred to that of Queen Victoria; and Early Lives of Celebrated Authors, Poets and Philosophers, Inventors and Discoverers, Divines, Heroes, Statesmen, and Legislators. By JOHN TIMBS, F.S.A., Author of "Things not generally Known," &c. KENT and Co. (late Bogue), Fleet-street.

STIER ON THE WORDS OF THE LORD JESUS.

Now ready, Vols. VII. and VIII. of

**DR. STIER'S COMMENTARY ON THE WORDS OF THE LORD JESUS,** Completing the Work. Price 10s. 6d. each Volume. The Publishers are happy to announce the completion (with Indices) of this Commentary, characterized by Archbishop Haras as "one of the most precious of books for the spiritual interpretation of the Gospels." Edinburgh T. and T. CLARK. London: HAMILTON and Co.

Edinburgh T. and T. CLARK. London: HAMILTON and Co.

In Crown 8vo, cloth, price 8s. 6d.

**PROFESSOR BLACKIE ON BEAUTY.** With an Exposition of the Doctrine of the Beautiful according to Plato.

"Argued lucidly and with power; in diction fervid, close, and masterly."—*Leader*.  
"A useful and closely-written book, fervid without being verbose, scientific without being dry; and as amusing as it is valuable."—*Athenaeum*.  
"To the discussion of his theme the author brings a vast store of knowledge, a habit of logical thinking, a rare felicity of utterance, and a mind sympathetic with beauty in its every form."—*London Express*.

SUTHERLAND and KNOW, Edinburgh. SIMPSON, MARSHALL, and Co., London.

One Volume, price 6s.

**INTRODUCTION TO THE PHILOSOPHY OF HEGEL.** By Professor A. VERA.—London: JEFFES. "C'est la meilleure Introduction à la Philosophie de Hegel."—*Revue des Deux Mondes*. "To the amenity of a French writer, M. Vera joins that love of science which is the German characteristic. We strongly recommend his Introduction."—*Athenaeum*. "By aid of an extremely lucid style and great precision of expression, M. Vera succeeds in presenting a clear and elementary exposition of the Hegelian philosophy."—*Westminster Review*. "Rarely do we find so abstruse a subject so pleasantly treated."—*Spectator*.

Will be shortly published, by the same Author, A NEW SYSTEM OF LOGIC.

MR. HARVEY ON DEAFNESS.

Second Edition, just published, price 2s. 6d.; by Post, 2s. 8d.

**THE EAR IN HEALTH AND DISEASE.** With Remarks on the Prevention of Deafness. By WILLIAM HARVEY, F.R.C.S., Surgeon to the Royal Dispensary for Diseases of the Ear, Soho-square.

Also, price 1s.; by Post, 1s. 2d.

**ON RHEUMATISM, GOUT, and NEURALGIC HEADACHE,** in connexion with DEAFNESS and NOISES IN THE EAR.

London: HENRY ENSHAW, 356, Strand.

**MR. YEARSLEY'S WORKS ON DISEASES OF THE EAR AND THROAT.** DEAFNESS PRACTICALLY ILLUSTRATED. Fifth Edition.

By post, 2s. 8d.

2. ON THROAT-AILMENTS. Sixth Edition. By post, 4s. 4d.  
3. ON THROAT-DEAFNESS. By post, 1s. 1d.  
4. ON THE ARTIFICIAL TYMPANUM. Seventh Thousand. By post, 1s. 1d.  
5. ON A NEW METHOD OF TREATING DISCHARGES FROM THE EAR (Otorrhoea). Second Edition. By post, 1s. 1d.

London: JOHN CHURCHILL, New Burlington-street.

DR. ROWE ON INDIGESTION.

Just published, the Fifteenth Edition, price 2s. 6d.

**ON NERVOUS DISEASES,** Liver and Stomach Complaints, Low Spirits, General Debility, and Diseases of Warm Climates. The result of Thirty Years' Practice. By G. ROBERT ROWE, M.D.

By the same Author, Second Edition, Fcap. 8vo, cloth, 4s. 6d.

**ON SOME OF THE MORE IMPORTANT DISEASES OF WOMEN AND CHILDREN.**

London: JOHN CHURCHILL, New Burlington-street.

**THE EDINBURGH REVIEW**, No. CCXVIII., APRIL, 1858.—  
ADVERTISEMENTS intended for insertion are requested to be forwarded to the  
Publishers immediately.

London: LONGMAN and Co., 39, Paternoster-row.

NEW WORK BY COLONEL P. L. MACDOUGALL.

Just published, in Post 8vo, with Map, price 7s. 6d. cloth.

**THE CAMPAIGNS OF HANNIBAL**, arranged and critically  
considered, expressly for the use of Students of Military History. By Lieut.-  
Col. P. L. MACDOUGALL, Commandant of the Staff College.

By the same Author, in Post 8vo, with Plans, price 10s. 6d.

**THE THEORY OF WAR**: Illustrated by numerous Examples  
from History. Second Edition.

London: LONGMAN, BROWN, and Co., Paternoster-row.

MR. REES'S ACCOUNT OF THE SIEGE OF LUCKNOW.

Second Edition, now ready, with a Plan of Lucknow and the Residency,  
and Portrait of Sir H. Lawrence, price 9s. 6d.

**PERSONAL NARRATIVE OF THE SIEGE OF LUCKNOW**,  
from its Commencement to its Relief by Sir Colin Campbell. By L. E. REES, one  
of the surviving Defenders.

"Mr. Rees is pre-eminently the historian  
of the siege, and we predict for his  
volume, unassuming in appearance, a  
popularity which, if equal to its merits,  
will be very great. The stamp of truth is  
on every page."—*Saturday Review*.

"Journals such as these, which relate  
with mainly feeling and in simple language  
the history of that siege which is at once  
so gloomy and so brilliant, will one day be  
ranked among the most cherished documents  
of which our language can boast."  
—*Times*.

London: LONGMAN, BROWN, and Co., Paternoster-row.

The Third Edition, revised, in Fcap. 8vo, price 5s. cloth.

**PSYCHOLOGICAL INQUIRIES**, in a Series of Essays intended  
to illustrate the Influence of the Physical Organization on the Mental Faculties.  
By Sir BENJAMIN C. BRODIE, Bart., D.C.L., V.P.R.S., Corresponding Member of the  
Institute of France, &c.

London: LONGMAN, BROWN, GREEN, LONGMANS, and ROBERTS.

COMPLETION OF VAN DER HOEVEN'S HANDBOOK OF ZOOLOGY.

Just published, in 8vo, with 9 Plates of Figures, price 30s. cloth.

**HANDBOOK OF ZOOLOGY**. By J. VAN DER HOEVEN, M.D.,  
Professor of Zoology in the University of Leyden. Translated from the  
Second Dutch Edition (with Additional References by the Author) by the Rev. W.  
CLARK, M.D., F.R.S., &c., late Fellow of Trinity College, and Professor of Anatomy in  
the University of Cambridge. Vol. II. VERTEBRATE or BACK-BONED ANIMALS,  
comprising MAMMALIA, BIRDS, REPTILES, and FISHES, and completing the  
work.—Vol. I. INVERTEBRATE ANIMALS, with 15 Plates of Figures, may also be  
had, price 30s.

London: LONGMAN, BROWN, and Co., Paternoster-row.

Just published, in 2 Vols. Crown 8vo, price 21s. cloth.

**THE BEAUTIFUL IN NATURE, ART, AND LIFE**. By  
ANDREW JAMES SYMINGTON.

"A very readable and valuable work."  
—*Builder*.

"An earnest book of lofty purpose."  
—*Statesman*.

"Mr. Symington's subject is attractive,  
and he treats it with attractive ease."  
—*Leader*.

"High moral and intellectual tone  
exemplified throughout these volumes."  
—*Art Journal*.

"The work is thoroughly excellent;  
the anxious seeker after truth, and the  
honest purpose of one who is an enthu-  
siast on behalf of the beautiful, are visible  
on every page."  
—*Weekly Dispatch*.

"The book is a mosaic of beauty, a  
repository of glorious thought; the dis-  
tillating taste that has selected, and the  
loving labour that has arranged, are be-  
yond all praise. We cannot too earnestly  
recommend this work for its suggestive-  
ness, its richness of illustration, and its  
high tendency."  
—*Globe*.

London: LONGMAN, BROWN, and Co., Paternoster-row.

BRANDE'S DICTIONARY OF SCIENCE, LITERATURE, AND ART.

In 1 Vol. 8vo, with Woodcuts, price 60s. cloth; or £3 5s. half-bound in Russia,  
with flexible back.

**A DICTIONARY OF SCIENCE, LITERATURE, AND ART**:  
comprising the History, Description, and Scientific Principles of every branch  
of Human Knowledge; with the Derivation and Definition of all the Terms in general  
use. Third Edition, corrected; with a Supplement, containing many Additions, with  
the chief Scientific Terms, Processes, and Improvements that have come into general  
use since the publication of the Second Edition. Edited by W. T. BRANDE, D.C.L.  
Oxon., F.R.S. L. and E., &c.; assisted by J. CAUVIN, Ph.D. of the University of  
Göttingen, &c., and the following Contributors:—

- |  |   |
|--|---|
| 1. ARCHITECTURE, MUSIC, AND THE FINE<br>ARTS.....  | J. GWILT, F.S.A. and F.R.A.S.   |
| 2. BOTANY.....   | J. LINDLEY, Esq., Ph.D., F.R.S.,<br>L.S., &c., Professor of Botany<br>in University College, and in<br>the Royal Institution. |
| 3. CHEMISTRY, GEOLOGY, MINERALOGY,<br>MEDICINE, and the ARTS and SCIENCES<br>DEPENDING ON CHEMICAL PRINCIPLES..... | W. T. BRANDE, Esq. (Editor).  |
| 4. GARDENING AND AGRICULTURE.....  | J. C. LONDON, F.L.S., L.S., &c.<br>(HERRMAN MERTVALE, A.M., late<br>Fellow of Balliol College).                               |
| 5. LAW.....  | J. R. McCulloch, Esq., Member<br>of the Institute of France,<br>&c. &c.<br>Dr. JOSEPH CAUVIN.                                 |
| 6. GENERAL LITERATURE.....   | THOMAS GALLAGHER, M.A., F.R.S.  |
| 7. MATHEMATICS, AND THE ARTS AND<br>SCIENCES DEPENDING ON MATHEMA-<br>TICAL PRINCIPLES.....                        | Lieutenant RAPER, R.N., &c.   |
| 8. NAUTICAL SCIENCE.....   | J. R. McCulloch, Esq., Member<br>of the Institute of France,<br>&c. &c.   |
| 9. POLITICAL ECONOMY AND STATISTICS.....   | The Rev. CHAS. MERTVALE, B.D.   |
| 10. THEOLOGY.....  | RICHARD OWEN, F.R.S., &c.   |
| 11. ZOOLOGY, ANATOMY, AND PHYSIOLOGY.....  |   |

It has been attempted in the present  
work to produce a condensed and com-  
pendious Dictionary of a convenient size,  
and adapted to the wants and means of  
all classes, that may be advantageously  
used as a manual or reference book in  
every department of science, literature,  
and art: and it is hoped that by the rejection  
of all discussion and details not indis-  
pensable to the proper elucidation of the  
different topics, the work will be found,  
notwithstanding its comparatively narrow

limits, to furnish, in the readiest possible  
manner, precise and accurate information  
on the all but infinite variety of subjects  
which it embraces. Great pains have  
been taken to make the definitions and  
explanations correct, clear, and concise.  
The principles of the most popular and  
important departments of science, litera-  
ture, and art, are also distinctly though  
briefly explained; and notices are given  
of their rise, progress, and present state.

London: LONGMAN, BROWN, and Co., Paternoster-row.

Just published, in 2 Vols. Royal 8vo, price £4 4s. cloth.

**ANNALS OF WINDSOR**: being a History of the Castle and  
Town: With some account of Eton and Places adjacent. By R. E. TRAVIS,  
Esq.; and J. E. DAVIS, Esq., Barrister-at-Law. With numerous Illustrations by  
Fairholt and others; including Norden's curious View of the Castle and Maps of the  
Park and Forest, drawn and coloured from the original MS. in the British Museum.

London: LONGMAN, BROWN, and Co., Paternoster-row.

In "Gleig's School Series," in 18mo, price One Shilling,  
**HISTORY OF THE ENGLISH LANGUAGE**, tracing it from  
its Celtic and Anglo-Saxon source:

Comprising a concise account of its early  
Latin and Danish elements; the intro-  
duction of Norman-French; its transition  
during the Eleventh and Twelfth Centu-  
ries; the rise of the English language,  
old English, and middle English; the  
revival of learning; the Elizabethan age;  
the successive modifications of the lan-  
guage to the end of the Eighteenth Cen-  
tury: With Chapters on the Origin and  
Knowledge of Words, mistaken Deriva-  
tions, personal Names, and the character  
and future position of English; and thirty-  
one Specimens of eminent English writers  
chronologically arranged from Caedmon  
and Alfred the Great to Gibbon the His-  
torian.

Adapted for the use of Pupil Teachers and the Higher Classes in Schools. By JOHN  
EDWARDS. Edited by the Rev. G. R. GLEIG, M.A., Chaplain-General to Her Majesty's  
Forces.

London: LONGMAN, BROWN, and Co., Paternoster-row.

This day, Post 8vo, 10s. 6d.

**LETTERS FROM SPAIN**, in 1856 and 1857. By JOHN  
LEYCESTER ADOLPHUS, M.A.

JOHN MURRAY, Albemarle-street.

MRS. JAMESON'S ITALIAN PAINTERS.

This day, with 70 Woodcuts, Fcap. 8vo, 6s.

**MEMOIRS OF THE EARLY ITALIAN PAINTERS**, and of  
the Progress of Painting in Italy. By MRS. JAMESON.

JOHN MURRAY, Albemarle-street.

Just ready, 2 Vols. Post 8vo,

**HISTORICAL AND BIOGRAPHICAL ESSAYS**.

By JOHN FORSTER.

- |  |                        |
|--|------------------------|
| I. The Debates on the Grand Remon-<br>strance, Nov. and Dec. 1641. | IV. Daniel De Foe.     |
| II. The Plantagenets and Tudors.                                   | V. Sir Richard Steele. |
| III. The Civil Wars and Oliver Cromwell.                           | VI. Charles Churchill. |
|  | VII. Samuel Foote.     |

JOHN MURRAY, Albemarle-street.

## NOTICE.

**MESSRS. SMITH, ELDER, and CO.** beg to inform the Trade  
that they have arranged for the delivery of the NEW VOLUME of their  
CHEAP SERIES of STANDARD FICTIONS,

**WUTHERING HEIGHTS AND AGNES GREY**,  
By ELLIS and ACTON BELL (Emily and Anne Brontë),

WITH PREFACE AND MEMOIR OF THE SISTERS

By CURRIER BELL (Charlotte Brontë),

Price 2s. 6d. cloth, on the 24th instant, without fail.

65, Cornhill, March 20th, 1858.

Now ready, Fifth Thousand, in small Post 8vo, price Half-a-Crown.

**THE DEFENCE OF LUCKNOW**: a Diary recording the Daily  
Events during the Siege of the European Residency, from 31st May to 28th  
September, 1857. By a STAFF OFFICER.

London: SMITH, ELDER, and Co., 65, Cornhill.

**NOTICE.—LUCKNOW**.—Copies of the New Edition of Captain  
Anderson's most interesting Journal of the Siege, are now available, price 1s.  
and will be forwarded, postage free to any part of Great Britain for 2s. postage stamps.

W. THACKER and Co., 67, Newgate-street, London; and all Booksellers.

MR. H. M. PARKER'S INDIAN PAMPHLETS.—THIS DAY.

**CASTE AND CONVERSION**: being No. III. of "Short  
Sermons on Indian Texts." One Shilling. **THE EMPIRE OF THE MIDDLE  
CLASSES**: being Nos. I. and II. of "Short Sermons on Indian Texts." One Shilling.  
**A PLAN FOR THE HOME GOVERNMENT OF INDIA**: with Provisions cal-  
culated to Prevent or Limit the Evils and Dangers of Patronage. One Shilling.

W. THACKER and Co., 67, Newgate-street, London.

Late published, price Sixpence.

**A NEW FINANCIAL SCHEME FOR INDIA**, by the  
Redemption of the Land Tax and Sales of Government Lands in P. &c.  
Letter to the Right Hon. the President of the Board of Control. By GEORGE  
NORTON, Esq., late Advocate-General of Madras.

RICHARDSON BROTHERS, 23, Cornhill, E.C.

Just published, price One Shilling.

**REPLY TO THE MEMORANDUM OF THE EAST INDIA  
COMPANY**: an Insight into British India. By JOHN FREEMAN, Esq.,  
Twenty-five Years a Resident in Bengal, a Licensed Proprietor and extensive Land  
Planter in Bangulpore and various other districts.

London: R. HARDWICKE, 192, Piccadilly, W.

**NEW MINISTRY.—HARDWICKE'S SHILLING HOUSE**  
OF COMMONS, containing all the Changes, is now ready.  
Also the SHILLING PEERAGE and SHILLING BARONETAGE.

HARDWICKE, 192, Piccadilly, and all Booksellers.

**NEW MINISTERIAL ORGAN.—TO THE CONSERVATIVES  
OF ENGLAND**.—See the CONSTITUTIONAL PRESS OF SATURDAY  
NEXT, the 27th of March.—Office: 5, Catherine-street, Strand.

Just published, price Sixpence.

**OUR NEW MINISTERS: Their Position Towards the Country**.  
By H. R. C.

"Hinc scripti non otii abundantia, sed amoris erga te."—*Cicero*.

London: J. MASTERS, Aldersgate-street, and New Bond-street.

Taunton: F. R. CLARKE.

Just published, 12mo, cloth, price 2s. 6d.

**THUCYDIDES: THE HISTORY OF THE PLAGUE OF  
ATHENS**. Translated into English, with Notes Explanatory of its Pathology.  
By CHARLES COLLIER, M.D., F.R.S., Fellow of the Royal College of Physicians, &c.

London: D. NUTT, 270, Strand.

## FOURTH EDITION.

Now ready, price 3s., in Six Parts (sold separately).

**THE ACTS FOR PROMOTING THE BUILDING AND  
ENDOWING OF CHURCHES AND CHAPELS IN POPULOUS PARISHES  
AND PLACES**, and forming New Parishes and Districts. Edited by JAMES THOMAS  
LAW, A.M., Chancellor of the Diocese of Lichfield.  
The object of this Work is to bring together into one view, under separate heads, the  
various Acts of the Clergy, all that relate to each branch of this important subject.

Revised edition, Waterloo-place.



NEW NOVEL, BY THE AUTHOR OF "MABEL."

Now ready at all the Libraries, in 3 Vols.

# MARGARET HAMILTON.

By Mrs. NEWBY,  
Author of "Mabel," "Sunshine and Shadow."

"A high-toned and very suggestive story. Nothing can be finer, more instructive, or practical, than the earnest aim of the authoress. She clearly shows the gentle but irresistible influence of one noble, disinterested character in a family circle. The scenes are fresh and natural, and the characters truthful and well portrayed."—*Morning Post*.

II.

## THE OLD PALACE.

By JULIA TILT, Author of "May Hamilton." 2 Vols.

Also just ready,

## THE NETHERWOODS OF OTTERPOOL.

Three Volumes.

LONDON: RICHARD BENTLEY, NEW BURLINGTON STREET.

ENGLISH LADIES IN INDIA.

Now ready, Second Edition, in 2 Vols., with Illustrations, 21s.

## A TIMELY RETREAT; OR, A YEAR IN BENGAL.

By TWO SISTERS.

"We have not had such a picture of Anglo-Indian daily life since the late Miss Roberts published her experiences. But these two volumes have an additional interest; it was a plucky undertaking, and the narrative is told with animation and truthfulness."—*Spectator*.  
"The narrative is lively from the beginning—just what ought to be expected from an intelligent feminine writer. It certainly fulfils its purpose, the amusement of the reader, in a very agreeable manner."—*Observer*.  
"Dashing sketches of Indian life. This book is lively and entertaining."—*Leader*.  
"Racy, fresh, with an inexhaustible buoyancy of style, and no common powers of description."—*Morning Post*.

LONDON: RICHARD BENTLEY, NEW BURLINGTON STREET.

NEW SERIAL STORY BY SHIRLEY BROOKS.

Now ready, Parts I., II., and III., One Shilling each (Part IV. immediately), with Illustrations by John Tenniel (to be completed in 12 Monthly Parts),

## THE GORDIAN KNOT.

By SHIRLEY BROOKS, Author of "Aspen Court."

"Mr. Shirley Brooks pursues his new Serial with increasing animation, and with a free and freedom in the writing. He has bestowed evident care and affection upon the composition of his picture, and upon the expression of the faces and figures on his canvas. Considerable acquaintance with something more and better than London life, much quiet humour, unflinching vivacity in the dialogues, and above all, a brave, kindly, reverent, humane, and healthful spirit, make up a sum of pages worth reading, and worth preserving. We heartily admire the drawings of Mr. Tenniel. They are full of life and character."—*Leader*.

"This is a great improvement on anything Mr. Brooks has written, which is no insignificant laudation. He is a careful observer, and can scarcely write a line that does not contain a thought."—*Atlas*.

"Mr. Brooks is one of the most popular writers of the day. He is graceful, graphic, and picturesque, with a quick perception of human character."—*Morning Herald*.

"This story has all the good qualities of the writer, and exhibits a power of sketching character, and a happy style of humorous illustration of everyday manners which attract the attention of the reader."—*Morning Chronicle*.

"Written with all Mr. Brooks' sprightliness, and more than his usual power."—*Press*.

LONDON: RICHARD BENTLEY, NEW BURLINGTON STREET.

Now ready, in 2 Vols. Post 8vo, with a Map, 24s.

## A JOURNEY THROUGH THE KINGDOM OF OUDE, IN 1849—50.

By direction of the Right Hon. the Earl of DALHOUSIE, GOVERNOR-GENERAL, with Private Correspondence relative to the ANNEXATION OF OUDE.

By MAJOR-GENERAL SIR WILLIAM H. SLEEMAN, K.C.B.  
RESIDENT AT THE COURT OF LUCKNOW.

"These volumes give a faithful and most interesting picture of the unhappy state of Oude. General Sir W. Sleeman was one of the ablest and most distinguished of the military servants of the Company. He was strongly opposed to the annexation of Oude, and it is most instructive to see what were the objections urged by so very good a judge against it."—*Saturday Review*.

"More light is thrown by this Work than by any book which has issued from the press, or indeed by all the books that have treated of the Indian Rebellion collectively. It is full of information on all matters of importance at the present crisis, on the causes of the late disastrous outbreak, and especially as to the past and present condition of Oude, and the *retrato* *quarto* of annexation."—*Atlas*.

"General Sleeman did not advise the annexation of Oude. He distinctly warned Lord Dalhousie of the danger that might follow from the Native Army. His work will furnish a great deal of information as to the condition of Oude under its native rulers, and many indications of the lawless and feudal-like state of the country."—*Spectator*.

"All persons interested in the fall of British India, in its good government, and in its true history, are strongly recommended to possess themselves of this work as the most complete, the most perfect, and most honest account of the state of Oude hitherto published."—*Observer*.

"These volumes appear at an opportune moment, to illustrate the real nature of the conflict now raging in Oude. Open these volumes where you may, you are sure to find upon some strong illustration of the rapacity and cruelty of the landholders, or upon some comments on the misery produced by their iniquities. These interesting volumes greatly increase the debt of gratitude we owe to their distinguished author, one of the best and ablest members of a service fertile in great and good men."—*Daily News*.

"No work of the season will command more attention, or excite a greater amount of sterling interest than this work. It conveys a most faithful, minute, and graphic account of the condition and misgovernment of the kingdom of Oude, and cannot fail greatly to enlighten the English public upon a subject heretofore little understood."—*Morning Post*.

LONDON: RICHARD BENTLEY,  
PUBLISHED IN ORDINARY TO HER MAJESTY.

M. GUIZOT'S NEW WORK.

Immediately, Vol. I., in 8vo, 14s.

## MEMOIRS OF MY OWN TIME.

By M. GUIZOT, Author of "History of Oliver Cromwell," &c.

LONDON: RICHARD BENTLEY,  
PUBLISHED IN ORDINARY TO HER MAJESTY.

NEW WORK BY PROFESSOR BENNETT.

Just published, in 8vo, pp. 950, with 468 Illustrations on Wood, price 28s.

## CLINICAL LECTURES ON THE PRINCIPLES AND PRACTICE OF MEDICINE.

By JOHN HUGHES BENNETT, M.D., F.R.S.E.

Professor of the Institutes of Medicine, and Senior Professor of Clinical Medicine in the University of Edinburgh, &c.

EDINBURGH: ADAM & CHARLES BLACK. LONDON: LONGMAN & CO.

NEW WORK BY THE REV. DR. CANDLISH.

Just published, in Crown 8vo, price 7s. 6d.

## LIFE IN A RISEN SAVIOUR;

BEING

DISCOURSES ON THE ARGUMENT OF ST. PAUL IN THE FIFTEENTH  
CHAPTER OF FIRST CORINTHIANS.

By ROBERT S. CANDLISH, D.D.

EDINBURGH: ADAM & CHARLES BLACK.

"THE BEST WORK OF ITS KIND."—*Notes and Queries*.

In one handsome Volume, Post Quarto, pp. 700, price £1 10s. cloth,

ADAPTED FOR

THE STATESMAN—THE PREACHER—THE LAWYER—  
THE STUDENT—AND LITERARY MEN—

## A TREASURY OF REFERENCE,

BEING MANY THOUGHTS ON MANY THINGS.

Compiled and analytically arranged by HENRY SOUTHGATE.

"The 'Many Thoughts' are here arranged in the form of an analytical dictionary. We look up any subject under the sun, and are pretty sure to find something that has been said—generally well said—upon it; frequently it is something good, that in our own reading we have overlooked. The indexing is very perfect."—*Examiner*.

LONDON: GEORGE ROUTLEDGE AND CO., FARRINGTON STREET,  
AND ALL BOOKSELLERS.

AT ALL BOOKSELLERS AND LIBRARIES.

## THE MEMOIRS OF FREDERICK PERTHES.

THIRD EDITION.

Two Volumes Octavo, price 21s.

EDINBURGH: THOMAS CONSTABLE AND CO.  
LONDON: HAMILTON, ADAMS, AND CO.

WORKS JUST PUBLISHED

## BY THOMAS CONSTABLE AND CO.

Just ready, price 12s.

MEMOIR OF DUGALD STEWART; with Selections from his Correspondence. By JOHN VITCH, M.A. Together with BIOGRAPHICAL MEMOIRS OF ADAM SMITH, LL.D., WILLIAM ROBERTSON, D.D., and THOMAS REID, D.D., by DUGALD STEWART; forming Vol. X. of the COLLECTED WORKS OF DUGALD STEWART.

Just ready, Crown 8vo, price 3s. 6d.

RATIONAL PHILOSOPHY IN HISTORY AND IN SYSTEM; An Introduction to a Logical and Metaphysical Course. By ALEXANDER C. FRASER, Professor of Logic and Metaphysics in the University of Edinburgh.

Just ready, 2 Vols., Crown 8vo, price 15s.

LECTURES ON THE ATOMIC THEORY, and ESSAYS SCIENTIFIC AND LITERARY. By SAMUEL BEOW, M.D.

OF THE LIGHT OF NATURE; a Discourse by NATHANIEL CULVERWELL, M.A. Edited by JOHN BROWN, D.D., Edinburgh. With a Critical Essay on the Discourse by JOHN CAIRNS, M.A., Berwick-on-Tweed. Handsome 8vo, price 12s.

"Has a practical aim, is pure in its morality, is logical and rational in its expositions, is indeed a book from the perusal of which no student, of whatever age, can fail to derive certain benefit. . . . Dr. Brown and Mr. Cairns have rendered a service to literature by reproducing this remarkable work, with an appropriate preface, critical discourse, notes, and index. It is a book that does not deserve to lie in the seventeenth-century dust."—*Leader*.

"The philosophic Christian and the student of literature would do themselves injustice were they to neglect this extraordinary book."—*Homilet*.

SIR ISAAC NEWTON: Memoirs of his Life, Writings, and Discoveries. By SIR DAVID BREWSTER, K.H. 2 Vols. large 8vo, with Portraits, &c., price £1 4s.

EDINBURGH: THOMAS CONSTABLE AND CO.  
LONDON: HAMILTON, ADAMS, AND CO.

THE IRISH NATIONAL SCHOOL-BOOKS. — NEW EDITIONS of the above justly esteemed SCHOOL-BOOKS are in active preparation. They will be Printed on a New and Beautiful Type, and got up in all respects in a superior manner to any former Edition. The first Five Books of the Series, and the English Grammar, will be ready in a few days, and the others will be Published with as little delay as possible.

Edinburgh: WILLIAM P. NIMMO, 17, Hanover-street. Sold by all Booksellers.

## MR. MURRAY'S LIST.

THE FOLLOWING NEW AND STANDARD WORKS ARE NOW READY.

- THE WELLINGTON SUPPLEMENTARY DESPATCHES AND MEMORANDA**, chiefly relating to INDIA, 1797-1805. Map. 4 Vols. 8vo. Vol. I., 20s. \* Vols. 2 and 3 will be ready in April.
- DR. LIVINGSTONE—MISSIONARY TRAVELS AND RESEARCHES IN THE INTERIOR OF SOUTH AFRICA.** Thirtieth Thousand. Portrait and Illustrations. 8vo, 21s. \* An Index to the Work, 6d.
- LORD ELLESMERE—ESSAYS ON HISTORY, BIOGRAPHY, GEOGRAPHY, ENGINEERING, &c.**, contributed to the "Quarterly Review." 8vo, 12s.
- LIFE OF GEORGE STEPHENSON—THE RAILWAY ENGINEER.** By SAMUEL SMILES. Fourth Edition. Portrait. 8vo, 10s.
- LORD MAHON—HISTORY OF BRITISH INDIA FROM ITS ORIGIN TILL THE PEACE OF 1783.** Extracted from his "History of England." Post 8vo, 3s. 6d.
- REV. GEORGE RAWLINSON—HISTORY OF HERODOTUS.** A new English Version. Edited with Notes and Essays by Sir HENRY RAWLINSON and Sir J. G. WILKINSON. Maps and Illustrations. 4 Vols. Vol. I. 8vo, 18s.
- THE MARQUIS CORNWALLIS—PAPERS AND CORRESPONDENCE** relating to India, America, Union with Ireland, Peace of Amiens, &c. Edited by CHARLES ROSS. Portrait. 3 Vols. 8vo. [Shortly.]
- MR. JOHN FORSTER—HISTORICAL AND BIOGRAPHICAL ESSAYS.** 2 Vols. Post 8vo. [Shortly.]
- LORD DUFFERIN—LETTERS FROM HIGH LATITUDES, DURING A YACHT VOYAGE IN 1856.** Third Edition. Illustrations. Crown 8vo, 21s.
- GEN. SIR CHARLES NAPIER—HIS LIFE, OPINIONS, AND JOURNALS.** By his Brother, Sir WILLIAM NAPIER, K.C.B. Second Edition. Portraits. 4 Vols. Post 8vo, 48s.
- REV. A. P. STANLEY—COMMENTARY ON ST. PAUL'S EPISTLES TO THE CORINTHIANS.** With Critical Notes and Dissertations. Second Edition. 8vo, 18s.
- SIR RODERICK MURCHISON—SILURIA: the History of the Oldest Known Rocks containing Organic Remains.** Second Edition. Plates. Medium 8vo. [In the Press.]
- LORD RAGLAN—THE STAFF OFFICER'S LETTERS FROM HEAD-QUARTERS IN THE CRIMEA.** Third Edition. Portrait and Plans. Post 8vo, 6s.
- MR. CROKER—ESSAYS ON THE EARLY PERIOD OF THE FRENCH REVOLUTION,** contributed to the "Quarterly Review." 8vo, 15s.
- LORD CAMPBELL—LIVES OF LORDS CHIEF JUSTICES KENTON, ELLENBOROUGH, AND TENTERDEN.** 8vo, 12s.
- NICHOLAS I. OF RUSSIA: a Narrative of the Mutiny** which occurred at his Accession to the Throne. 8vo, 10s. 6d.
- REV. J. C. ROBERTSON—HISTORY OF THE CHURCH FROM THE APOSTOLIC AGE TO THE CONCORDAT OF WORMS, A.D. 1122.** 2 Vols. 8vo, 30s.
- HON. MOUNT-STUART ELPHINSTONE—HISTORY OF INDIA; the Hindoo and Mahomedan Periods.** Fourth Edition. Map. 8vo, 18s.
- DR. ABERCROMBIE—ENQUIRIES ON THE INTELLECTUAL POWERS AND THE INVESTIGATION OF TRUTH.** Fourteenth Edition. Fcap. 8vo, 6s. 6d.
- LORD LINDSAY—LIVES OF THE LINDSAYS; or, a Memoir of the Houses of Crawford and Balcarres.** Second Edition. 3 Vols. 8vo, 24s.
- MR. JAMES FERGUSSON—A HANDBOOK OF ARCHITECTURE IN ALL AGES AND ALL COUNTRIES.** Third Thousand. With 860 Illustrations. 2 Vols. 8vo, 38s.
- DEAN MILMAN—HISTORY OF LATIN CHRISTIANITY,** including that of the Popes. Second Edition. With an Index. 6 Vols. 8vo, 72s.
- HON. ROBERT CURZON—VISITS TO THE MONASTERIES OF THE LEVANT.** Fourth Edition. Woodcuts. Post 8vo, 15s.
- SIR HOWARD DOUGLAS—TREATISE ON MILITARY BRIDGES, AND THE PASSAGE OF RIVERS IN MILITARY OPERATIONS.** Third Edition. Plates. 8vo, 21s.
- MR. G. P. SCROPE—THE GEOLOGY AND EXTINCT VOLCANOE OF CENTRAL FRANCE.** New Edition, revised, with Coloured Maps and Illustrations. Medium 8vo, 30s.
- SIR CHARLES BELL—THE MECHANISM AND VITAL ENDOWMENTS OF THE HAND AS EVINCING DESIGN.** Sixth Edition. Portraits and Woodcuts. Post 8vo, 7s. 6d.
- MR. GROTE—HISTORY OF GREECE.** From the Earliest Period to the Close of the Generation contemporary with Alexander the Great. Third Edition. Portrait, Maps, and Index. 15 Vols. 8vo, 16s. each.
- NAPOLEON BONAPARTE—HIS CONFIDENTIAL CORRESPONDENCE WITH HIS BROTHER JOSEPH, SOMETIME KING OF SPAIN.** Second Edition. 2 Vols. 8vo, 28s.
- MR. ARTHUR MILLS—INDIA IN 1858; a Summary of the existing Administration—Political, Fiscal, and Judicial.** Second Edition. With Coloured Revenue Map. 8vo, 10s. 6d.
- MR. FORTUNE—A RESIDENCE WITH THE CHINESE.** Inland, on the Coast, and at Sea, from 1852 to 1856. Illustrations. 8vo, 16s.
- MRS. SOMERVILLE—PHYSICAL GEOGRAPHY.** Fourth Edition. Portrait. Post 8vo, 9s.
- SIR JOHN F. DAVIS—A GENERAL DESCRIPTION OF CHINA and its INHABITANTS, from the EARLIEST TIMES to 1857.** Fourth Edition. Woodcuts. 2 Vols. Post 8vo, 14s.
- MRS. JAMESON—LIVES OF THE EARLY ITALIAN PAINTERS, and the PROGRESS OF PAINTING IN ITALY.** Woodcuts. Fcap. 8vo, 6s.
- SIR HARRIS NICOLAS—THE HISTORIC PEERAGE OF ENGLAND, Revised and Continued to the Present Time.** By Wm. COTTRELL. 8vo, 30s.
- DR. PARIS—PHILOSOPHY IN SPORT MADE SCIENCE IN EARNEST.** Eighth Edition. Woodcuts. Post 8vo, 9s.
- M. D. TOCQUEVILLE—THE STATE OF FRANCE BEFORE THE REVOLUTION, 1789.** Translated by HENRY REEVE. 8vo, 14s.
- DR. WAAGEN—GALLERIES AND CABINETS OF ART IN ENGLAND, visited in 1854-56, and not before described.** With Index. 8vo, 15s.
- REV. DR. WORDSWORTH—ATHENS AND ATTICA: Notes of a Tour.** Third Edition. Woodcuts. Crown 8vo, 8s. 6d.
- MR. HALLAM—AN INTRODUCTION TO THE LITERARY HISTORY OF EUROPE.** Fourth Edition. 3 Vols. 8vo, 36s.
- SIR DAVID BREWSTER—TREATISE ON THE KALEIDOSCOPE.** Post 8vo, 5s. 6d.
- MR. A. H. LAYARD—POPULAR ACCOUNT OF HIS RESEARCHES AND DISCOVERIES AT NINEVEH.** Tenth Edition. Woodcuts. Post 8vo, 5s.
- LORD BYRON—POETICAL WORKS.** Edited with Notes, Library Edition. Portrait and Index. 6 Vols. 8vo, 45s.
- MR. J. G. LOCKHART—ANCIENT SPANISH BALLADS, Historical and Romantic.** Translated with Notes. Third Illustrated Edition. Portrait. 4to, 42s.
- SIR ROBERT PEEL'S MEMOIRS.** Published by his Trustees, EARL STANHOPE and Mr. CARDWELL, M.P. 2 Vols. Post 8vo, 15s.
- REV. J. J. BLUNT—LECTURES ON THE RIGHT USE OF THE EARLY FATHERS.** 8vo, 15s.
- SIR CHARLES EASTLAKE, R.A.—THE ITALIAN SCHOOLS OF PAINTING.** From the German of Kugler. Edited with Notes. Third Edition. With 150 Illustrations by Scharf. 2 Vols. Post 8vo, 30s.
- DEAN LIDDELL—A HISTORY OF ROME, from the Earliest Times to the Establishment of the Empire; with the History of Literature and Art.** Library Edition. 2 Vols. 8vo, 28s.
- DR. WM. SMITH—GIBBON'S DECLINE AND FALL OF THE ROMAN EMPIRE.** Edited, with Notes and Preface. Third Edition. Portrait, Map, and Index. 8 Vols. 8vo, 60s.
- SIR CHARLES LYELL—PRINCIPLES OF GEOLOGY; or, the Modern Changes of the Earth and its Inhabitants, as illustrative of Geology.** Ninth Edition. Woodcuts. 8vo, 18s.
- REV. DR. HOOK—A CHURCH DICTIONARY; a Book of Reference for Clergymen and Students.** Sixth Edition. 8vo, 16s.
- SIR FRANCIS B. HEAD—DESCRIPTIVE ESSAYS: Contributed to the "Quarterly Review."** 2 Vols. Post 8vo, 18s.
- MR. LESLIE, R.A.—A HANDBOOK FOR YOUNG PAINTERS.** Illustrations. Post 8vo, 10s. 6d.
- LORD BROUGHTON—A JOURNEY THROUGH ALBANIA AND OTHER PROVINCES OF TURKEY IN EUROPE AND ASIA TO CONSTANTINOPLE.** Second Edition. Illustrations. 2 Vols. 8vo, 9s.
- ROBERT SOUTHEY, LL.D.—THE BOOK OF THE CHURCH.** With Authorities and Index. Sixth Edition. 8vo, 12s.
- BISHOP HEBER—NARRATIVE OF HIS JOURNEY THROUGH THE UPPER PROVINCES OF INDIA; Calcutta, Bombay, Madras, and the Southern Provinces.** Tenth Edition. 2 Vols. Post 8vo, 12s.
- DR. J. D. HOOKER—HIMALAYAN JOURNALS; or, Notes of an Oriental Naturalist in the Sikhim and Himalaya Mountains, &c.** Second Edition. Woodcuts. 3 Vols. Post 8vo, 18s.
- SIR J. G. WILKINSON—PRIVATE LIFE, MANNERS, AND CUSTOMS OF THE ANCIENT EGYPTIANS.** Third Edition. With 800 Woodcuts. 2 Vols. Post 8vo, 12s.
- MR. GEORGE BORROW—ROMANY RYE: a Sequel to Lavengro.** Second Edition. 2 Vols. Post 8vo, 21s.
- SIR WM. BLACKSTONE—COMMENTARIES ON THE LAWS OF ENGLAND.** A New Edition, adapted to the Present State of the Law. By MALCOLM KERR, LL.D. 4 Vols. 8vo, 42s.
- MALCOLM KERR, LL.D.—THE STUDENT'S BLACKSTONE; being those Portions of the Larger Work which relate to the British Constitution and the Rights of Persons.** Post 8vo, 9s.

JOHN MURRAY, ALBEMARLE STREET.

London: Printed by THOMAS CHOWAT SAVILL and JAMES ALLEN EDWARDS, at their Office, 4, Chandos-street, Covent-garden, in the County of Middlesex: and Published by DAVID JONES, of 9, Hemingford Cottages, Islington, at the Office, 39, Southampton-street, Strand, in the same County.—March 20, 1858.